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The Challenge of the Present World Situation

Address of MR. SHERWOOD EDDY Before Group of Business Men.

Returning from a visit to twenty countries in Europe and the Near East in hunger and famine, in war and revolution, one is constrained to ask, "What is wrong with the world? What does the world need today?" We would answer the question by saying the world needs **bread**, the world needs **peace**, and the world needs **God**.

I was with our boys in France before the signing of the armistice, and since that time my regular work has taken me back again across Asia, more recently across Europe, and back to America. But almost every country I visited this year I found in the midst of some great crisis—industrial unrest, revolution, famine, or war—until I asked myself, "What is the matter with the world today?" I found strikes and industrial unrest in Japan, civil war in China, India almost threatening revolution, Egypt seething with the demand for immediate independence. I found trouble all over Europe. I arrived in England last year at the time of the great railroad strike, then later at the time of the great coal strike, and this month there is another coal strike on there. I came back to this country to find over 3,000 strikes a year listed in our own country, nearly seven times as many as Great Britain, and more than in any country in the world, until I asked myself, "What is the matter with the world today?" What I say represents no organization or institution, but just my own views.

First of all, **the world needs bread**. It is a hungry world, whose economic foundations have been shaken by the war. Russia needs bread. I saw the men of their army captured and brought in, ragged and only partly clad. Poland needs bread, with four millions who have been driven homeless across the country carrying the dreaded typhus. Austria needs bread, I found them almost starving in the city of Vienna. Germany needs bread. Armenia needs bread. China is in the midst of a great famine. The world needs bread.

But deeper than its need of bread, **the world needs peace**. I found strife on three great human battlefronts: national strife, with every nation demanding self-determination, ready or unready; racial strife, with every race demanding its rightful and equal place in the brotherhood of man, and most serious of all, class

strife, the great mass of the toilers asking economic freedom, a square deal and a chance for a more abundant life.

Now, I think this strife and the present world situation can only be understood in the light of the war. We said we were fighting for a great moral issue, for democracy against autocracy, for freedom against militarism, for right against might. And it seems to me that in every country I have visited, the world is struggling blindly and perhaps unconsciously on toward the three things for which we fought—democracy, freedom and right. The world looks dark today, but how dark it has looked after all great wars, for instance after the French Revolution! Before the war, three autocratic families ruled a large part of Europe, the Romanoffs of Russia, the Hapsburgs of Austria, the Hohenzollerns of Germany. But they have fallen forever and today there are ten or twelve free republics that are taking their place on the map of Europe, most of them with a larger population than our feeble colonies when we gained our liberty that meant so much to the world.

We seem to be entering a great period of transition in the world. Mankind is passing over from autocracy to democracy, from the organized might of special privilege to the right of all men to a more abundant life. Yes, mankind is on the march, but how is the transition to be made? Is it to be by evolution or by revolution, is it to be peaceable or violent? Is it to be by a vast volcanic upheaval, of hate and fury and destruction as in Russia, or is it to be by a more normal, rational, progressive, evolutionary process, as in Great Britain? For in Britain, in spite of all their labor troubles, I found capital and labor, employers and employes, building out as it were two great arms of a cantilever bridge, coming together on the basis of their common humanity, and Great Britain will pass over dryshod above the flood of revolution that will sweep over many another country. I met Mr. Whitley, speaker of the House of Commons, himself a great employer. He said, "We have abandoned trench warfare, with labor and capital fighting one another, and we are getting together around the council table."

I found the men of England thinking and

those questions, and they have need to. Seven men own a large part of the land of London. Five hundred peers own about one-third of England, four thousand landlords own nearly half of Britain; one-tenth of the people have nine-tenths of the wealth, while at the bottom of the scale, nine-tenths of the people have the remaining one-tenth of the wealth, while one-third are in perpetual, miserable poverty. Something is wrong.

I looked up some of the greatest estates. Some of them could be traced back to an ancestor who was clever enough to cheat the little boy king, Edward the Sixth, into signing a document that he did not understand, giving vast grants of land which had once belonged to the common people of England. Some of them could be traced back to some favorite of a monarch, a mistress or one of the illegitimate sons of Charles the Second or some other king. Here is today a vast estate of over a million acres, where several generations ago 15,000 people were driven from their homes and from the land because sheep farming paid better. And what difference did it make whether these 15,000 lived or died, if one man could have his fair estate? Some of them did die, some of them were driven as hands into industry.

Now, you say, we haven't anything like that over here. But I have just come from an estate in this country several times larger than the biggest in aristocratic England. We are witnessing in this country what may prove to be the most vast and dangerous concentration of wealth in the hands of a few that the world has ever seen. There is also a vast concentration of poverty. Do you realize that nearly a million every year are injured in industry, much of it preventable? Two millions are unemployed much of every year, and today three and a half to four millions are out of work. I have just come from a city where you can see them in dry goods boxes or sleeping on the bare boards or on the cobblestones, down alleyways and cellar-ways, or walking the streets jobless and some of them penniless, homeless and desperate. Yes, but you say these are exceptional times. True, but in normal times there are ten millions in poverty in our favored land. The poor are dying at three times the death rate of the well-to-do, and among those who receive less than \$10.00 a week, the death rate from tuberculosis is seven times as great. Here is a vast concentration of wealth at one end of the scale and of poverty at the other end. But what is the solution.

Now, we could spend time discussing various panaceas that are offered. But we find that no panacea, no paper program works when you have a selfish, anti-social body of men. What good would the American Constitution do in the heart of Africa, among savages who could not understand the words "liberty" or "democracy" or "justice" and never heard of a constitution? What is needed today is a new spirit, right attitudes, right relations, peace on earth springing from good-will among man. And how is this to be found? Certain of the great philosophers from Aristotle to Kant and Hegel, have proposed certain theories and

principles; certain of the great moralists have done the same from time to time. But I find them all summed up, lived, and taught, explicitly and implicitly in the simple life and teaching of Jesus Christ.

What are the universal principles that I taught on which we could base a solution? Jesus taught three fundamental principles: first, the principle of **personality** or the infinite worth of every man as my brother before God as Father, even the least of these his brethren—hungry, thirsty, unemployed, foreigners—Americans. Second, the great principle of **brotherhood**, that we are bound together in one human family, in one social organism. We prosper together or suffer together; we have got to solve this problem together. Third, the great principle of **service**, that we are here in this world not just to make money in the scramble for wealth, but to lift the standard of living for all, to make a better world.

Now, on those three principles Jesus found three other great principles, equally universal. First, the great principle of **liberty**. This personality of infinite worth must have self-expression, self-realization, self-determination—"Lordship" or autocracy from without that dominates this personality as a thing is wrong. Jesus stands in the little synagogue at Nazareth and proclaims his program for humanity—good news for the poor, to heal the brokenhearted, release for slaves and captives, uplift for the oppressed and the year of jubilee when every man could go out free, to his God-given inheritance.

Then he preaches the principle of **justice**. Next he teaches the great principle of responsibility, stewardship or **accountability**, that God is the author and owner of all, and I, as my brother's keeper, am not the absolute owner of my life and possessions, but that I have a responsibility to God and to man.

Finally, he sums up those six principles in one all-inclusive, all-embracing principle, fulfilled in **love**, or self-giving, the sharing of life and privilege.

Now, in these principles of truth and right can we not find a solution? But there are those who reject them. Some say that Jesus was a utopian dreamer. Some say, "You can't mix religion and business. These things simply won't work in the real world today." Now, those that reject his teachings have another set of principles, whether they represent capital or labor, employers or employees. They say the great aim is not manhood but money, not personality but possessions. Instead of brotherhood, there is a selfish individualism, every man for himself and the devil take the hindmost, an individualism ending in strife—national strife, race strife, and class strife. Instead of service the great aim is sordid gain. Instead of liberty, there is repression; instead of justice, injustice. Instead of accountability, it is irresponsibility to God or man; instead of the Golden Rule, it is too often the rule of gold; and instead of life being summed up in the principle of love, it is summed up in the principle of selfishness, resulting in hatred and in the destruction of life.

Thus there are two views of life, and every man has to take his choice—a high idealism or a sordid materialism, a Christian or a pagan

view of life, the life of God or the life of Mammon, the social or the anti-social and selfish view of life. Which of the two is right? Now, we will all admit in the abstract that manhood is better than money, that love is better than selfishness and hate. Some say these principles are all right enough for heaven, but they will not work on earth. But it is a mockery to talk about these things for another world, if we are not ready to put them into practice and apply them here today in business and industry.

Now, how can we apply them? Take that first principle of **personality**, the worth of man, the human factor. I was in England this summer and interviewed some of the leading employers of England. I went to see Mr. Seebohm Rowntree, himself a great employer and a writer on social and industrial problems. I said, "Mr. Rowntree, what is the solution of this labor problem?" He said, "There must be a greater recognition of the human factor. I am in business," he said, "not primarily for the making of money but for the making of men. Profit is only a by-product." He continued, "Under present conditions I believe there are five legitimate demands of labor. First, a fair living wage, where a man can earn enough to have a home, to have a family, to bring up his children in decency and educate them. Second, the regulation of hours. I give a 44-hour week, and I advocate a bill for a 48-hour week, eight hours a day for six days as the maximum for all England, and we are going to have it. Third, insurance against enforced unemployment. On an average in England less than five per cent are unemployed. Yet we are losing many times that five per cent in fear of unemployment resulting in lessened production. If we can lay this haunting specter of fear of unemployment, this skeleton in the closet of labor, we shall gain many times that five per cent. If we take one per cent from the wage bill of the laborer, two per cent of the wage bill from the industry as a whole, and if the government gives a small sum of say, ten millions sterling or forty million dollars, we will have more than covered that five per cent, and can insure bona-fide laborers against enforced unemployment. Fourth, while we are not ready for any joint control of the executive or financial side of industry, labor must have some voice on wages and the things which pertain to their life and working conditions. And fifth, they must have a fair share of the product. Just because this capital is mine," he said, "I am not entitled to monopolize all the profits. These values are socially created, we are all working together for them." These were his five points—a living wage, the regulation of hours, insurance against unemployment, some share in democratic control of the industrial side of production, and a fair share of the product. In other words, I found the leading British employers were recognizing the human factor, the worth of men, as the first step toward a solution of this problem.

Upon returning to this country I found many of our own employers doing the same thing. Take the second principle, that of **brotherhood**. Some people say to me, "You can't mix religion and business, it won't work." God help us if it doesn't! I believe that brother-

hood and friendly co-operation work better, pay better, and are more efficient than merciless competition. For example take the weavers of Rochdale, England, who years ago were exploited in debt and poverty, striving to support a big family on less than a dollar a day. Twenty-eight men got together, put in one pound apiece and took turns in keeping the little store and trying to help themselves on the principle of brotherhood.

I found today not twenty-eight men but nearly fifteen million of the population, in four million families or one-fourth of the entire population of Britain gathered in those great co-operatives. I found today not twenty-eight pounds in the treasury, but an annual turnover of one billion dollars. They own their wheat farms in Canada, their tea estates and sugar plantations in India, their furniture factories, fishing fleets, and dairy farms, and the standard of living has been lifted for fifteen million people in proportion as they have applied that great principle of brotherhood.

Or, take the principle of **service**. Which works better, to live to make a better world, or to look upon life as a game of grab, or dollar chasing? Herbert Hoover is today a million dollars poorer since he started to feed the starving children of Belgium and the rest of Europe. How much "graft" did George Washington make, or Abraham Lincoln in freeing the slaves? Why, it is an insult to measure these lives by sordid, material gain.

Gentlemen, I believe you are in the highest profession of all, that great profession of business, where men must be motivated by the great principle of service. Legitimate profit is all right, but our great aim must be the service of mankind. Your business is a service for humanity. I believe it is wrong selfishly to limit production, either by capital or by labor. Overproduction for private speculation followed by unemployment and misery for multitudes is terrible. But equally fatal to their own cause is the policy of some labor leaders who would break their bargains and restrict production down to the slacker's pace and put five or six union men to do what one man could do in an honest day's work. It is not only fatal to their own cause but an injustice to us as a community, striking a blow at our common manhood.

Or, take the principle of **liberty**. A little less than a century and a half ago we applied that principle to our political life and tried democracy. Somehow it worked. Eighteen hundred years passed after Jesus taught, before we applied that principle to slavery and abolished it. It took the world eighteen hundred years with all its special privileges, stiff-necked, proud and blinded, to apply this principle to slavery. Yes, it took us eighteen hundred years, though we preached every seventh day from our open Bibles. Now is it just possible that we are blinded today by our own privileges on some other issues? I believe the day has come to apply this principle of liberty not only to our political life, not only to black slavery, but to industry. I believe that Justice Brandeis was right when he said that the fundamental cause of our industrial unrest

was the contradiction between democracy in our political life, side by side with autocracy in our industrial life.

What do we mean by liberty? I hold no brief for capital or for labor. I am not defending what capital has done when it had unlimited power, or what labor has done when it had its big stick. We could go on and enumerate abuses on both sides. We are sad when we think of some of the misguided leadership that labor suffers from, defeating its own cause. But, gentlemen, what is liberty? Do you think this is liberty, that a minority of us, backed by an overwhelming concentration of capital and of credit, of wealth, of the law-making power, of education, and every privilege, that we should have the right to organize for our mutual protection and welfare and choose our own representatives as we will, but that the vast majority in labor, who need it so much more, without our capital or credit, without our advantages, that they have no equal right to organize? There are some who will say that if we, the minority, as employers organize, it is liberty, but if they organize it is conspiracy. Do you think that is liberty, do you think that is justice before God and man? I believe that some day, if it takes us eighteen hundred years more to see it, blinded as we are by our special privileges, we will be driven back to the eternal principles of Jesus Christ as the only solution.

I saw a man the other day throw a ray of light on this problem. He said, "Some of us are prejudiced. I used to sympathize with labor and I used to care for them. I was a judge. One night I was coming home with a law book under my arm, when two men held me up. One of them stuck a revolver in my face and said, 'Throw up your hands!' I resisted him, and I would have killed him if I could have done so, but his associate hammered me in the head and they got away. Since then I hate the whole class. I know it isn't right, but I have suffered from a psychological complex." "Now," he said, "some of these employers have suffered in the same way. Perhaps the unions got some man in a strike and hammered him, and he is bitter and doesn't see straight.

"But here is another man, a laborer that lost his job last month, there wasn't much bread on the table, his child got sick, he didn't have money to get a doctor and the child died, and he says, 'Damn them all, we will get them,' and he curses all employers, says they are a bad lot. He doesn't see straight, he, too, has got a 'complex' from his own bitterness. Some men are like that, the employer on the one side and the laborer on the other."

I see no solution unless we get together on the basis of our common humanity. We are just the same kind of men, with the same red blood, the same human instincts, and we want the same things. Some of us on both sides think that money will satisfy, but it never will. Wages will never satisfy labor, nor wealth the employer. What we want is to satisfy the same instincts of self-expression, self-realization, self-determination. We want to be men, we want life, and life more abundantly. We have got to trust each other and believe in

each other, and realize that there are the same instincts behind the words capital and labor, employer and employee. I believe in humanity, one common humanity. I believe in men because I believe in God, and I believe we are going to work out a solution. I don't despair of humanity. I was never less pessimistic in my life. I believe we have the chance here in America to work out a solution if we will.

But as I come back to this country I am alarmed at the tide of reaction that I find sweeping across this country. Now, I know that some men are fighting for an honest open shop, where they want to give all men a square deal and want the conditions of labor improved. But some men tell me frankly, "Now is our chance to break the unions and we are going to do it. Let them get good and hungry and then we'll get them as they got us." Well, I think it can be done for I have seen it done. And there never was a better chance to do it. I saw the Czar do it and get away with it for a while. Bismarck did it—for a time, but backed by all the power of Prussian militarism and all the special laws he wanted to make on paper, he couldn't make it succeed. England tried it for a time. But, gentlemen, back from the first chapter of that old Book, the Book of Genesis, for Jew or Gentile, Catholic or Protestant, from the first chapter of that book, where man was created free, to "have dominion" over the earth, not over his fellow men, to exploit them and take the bread out of their mouths, but to have dominion over God's natural resources and the forces of nature, back from that old Book where man was made with free creative spirit, he has been striving onward and upward to realize those eternal, God-implanted principles, and he is going to have them. You may break the unions, but you can't break humanity, you can't break justice, you can't break democracy, you can't break liberty. Not unless you can break God in high heaven and humanity on earth can you get away with any monopoly of special privilege for labor or for capital, for employer or employee.

Some day we will come back to these eternal principles of right and truth and find the solution for our problem and get together, but not until then. You say, "Do these principles work does love work, does the golden rule work?" There is Arthur Nash in Cincinnati. He called together his workers, and said, "We are on the rocks. Our only hope is the golden rule. Let us see if it works, let us try it." And they tried it. Did it work? He said they made cheaper goods, they paid higher wages, and they made a larger percentage of profits than any firm in the industry. They were paying their cutters from four to five thousand dollars a year, yet their business increased one thousand per cent. On top of that, they were ashamed that they made so much profit. They divided it pro rata according to the wages of each. Then the cutters said, "That is not fair, those old women and unskilled laborers need it more than we do. Divide it according to the time we work." Later there was a falling market and it was necessary to reduce. Mr. Nash said, "I propose that we put up the price of clothes." But the employees said, "You can't do that, you have got to cut wages. We shared

the profits, we will share the losses." He said, "All right, but you mustn't reduce the cutters, because they have already saved us thirty-three per cent by their sacrifice and ingenuity." But the cutters said they were perfectly able to take the cut, and that it should go into operation with them first of all.

Some day we will find that the Golden Rule works, and we will get back to it. We will find that there are just two kinds of life and only two, that one life ends in the giving of life for

man, and the other ends in selfishness, hatred, destruction, revolution and war.

Let us go out, no matter what our name or sign is, let us go and seek a better life for all men, believing in all men, and believing in a better time to be. I am encouraged as I see capital and labor, employers and employed, ready to sit down together and face our common problem. Let us believe in God, let us believe in men, let us believe in a better time to be, and seek first the kingdom of God and his righteousness, the right of all men to a more abundant life.

Thurston the Magician—Almost Thurston the Missionary A Psychological Study of Human and Other Influences

ALBERT SIDNEY GREGG

There is a curious story about Howard Thurston, the great magician, which has never been given to the public. It is of peculiar interest to ministers. As a boy of seven in Columbus, O., Thurston first came into contact with Alexander Herrman, the master magician of his day, and became fired with an ambition to be a performer himself. From that time to the present, magic has been the ruling passion of his life. He has girdled the globe, entertained fifteen millions of people, among them a dozen kings, amassed a fortune, and now wears the mantle once worn by Herrman and Kellar, masters of magic.

Over against this passion, his mother was ambitious for him to be a minister. During his early youth there was not much promise that Thurston would ever be a preacher, but in his later teens a change took place in his life that headed him toward the pulpit. While on one of his roving expeditions, he visited New York City, and there he met a young fellow who had just been paroled from the Elmira Reformatory. This young man had to report once a month to a man by the name of D. E. Kimball at the Prison Association, then in the old Bible House, New York.

Thurston went along on one occasion and met Mr. Kimball, who became interested in young Thurston. Later Kimball introduced Thurston to W. F. M. Round, a noted philanthropist of those days. Mr. Round questioned Thurston sharply for some time. Suddenly he dropped his inquisitorial tone, jumped to his feet and exclaimed:

"My boy, you are going to work for me, and I'll help you make a man of yourself."

The next day he put Thurston to work addressing envelopes, but the boy's handwriting was so illegible that it was necessary to take him off the job.

Handing Thurston a five dollar bill, Mr. Round said:

"Take this to the express office and bring back the change."

Thurston walked to the express office, but rode back, turning in the nickel that he had saved by walking one way. Then, much to his surprise, Mr. Round said to him:

"My man followed you, and found nothing wrong. I have confidence in you, and will not have you shadowed any more."

That evening at dinner at the home of Mr.

Round, Thurston met a remarkable woman, Mrs. E. E. Thomas. After Thurston had told the company something of his life, Mr. Round took Thurston aside, and informed him that Mrs. Thomas had taken an interest in him and wanted to send him to the Moody school at Mt. Hermon, Massachusetts. That night Mr. Round delivered a lecture at the Bloom Street Tabernacle, and for the first time in six years Thurston entered a church. Mr. Round preached on the subject: "There Is a Man In You." Thurston felt that the sermon was meant specially for him. It shaped his entire life. In referring to it he says:

"Since then when temptations have come, when there have been troubles and trials, when I have felt blue and down-hearted, that one thought, "There Is a Man In You" has come to me and helped me."

Immediately following this meeting Thurston attend church and Sunday School regularly, and became converted. He took up Christian work with zest, studied the Bible, and enjoyed a complete change of heart and thought. Inside of two weeks he had joined the Mission Club, composed of young men of the church, and visited families in the Five Points district to relieve cases of distress. On Sunday evenings the club members would go down on the Bowery and preach on the street corners. In less than a month after hearing Mr. Round preach, Thurston was haranguing all kinds and conditions of men from soap box pulpits in the slums of New York.

His mother, of course, was overjoyed. Thurston wrote her daily and received loving letters in return. She could scarcely believe that her dreams were coming true, and she looked forward eagerly to her boy's ordination as a minister. But on his seventeenth birthday she died. That was the first sorrow in his life. The night he received the news was the longest he had ever experienced, and his only consolation was that in the last two months of her life she had been supremely happy. It may be that the death of Thurston's mother at that particular time, had something to do with a big change he made later.

"One incident of that summer I shall never forget," said Thurston in telling me the story. "Probably it had more to do with forming my character than anything else that has ever happened in my life. The week following my conversion, Mr. Round had left New York and

as I had given away almost all of my salary to help the unfortunate, the lodging house keeper refused to let me keep my room without a payment in advance. So Mr. Kimball gave me a ticket to the Mission Home on East Twenty-third street. This ticket entitled me to soup and coffee, a bed and a bowl of coffee the next morning. I reached the Mission at 10 o'clock one Sunday night, and was shown upstairs to a large sleeping room containing a hundred beds. In the center of the room was a large stove, around which were gathered the scum and dregs of society—degenerates, weaklings, stiff, highwaymen, outcasts, gunmen, petty criminals, hereditary inefficient, hoboos of all sorts, and men in hard luck. As I was tired, and had to get out early in the morning I at once began to undress. Suddenly the thought came to me, "How about prayers?" I knew the disposition of the denizens of the underworld to ridicule anything savoring of religion. At the same time I knew that I was plump up against a decisive moment in my career. It was a test of sincerity, courage and manhood. If I flinched—well, I knew beyond question that I would flinch again when other tests confronted me in the future. Should I temporize with my conscience by saying my prayers in bed, inevitably I should fall in some other crisis of my life. There was no middle course. So I knelt down and said a long and earnest prayer. To my surprise not a word was spoken. The room was so quiet I wondered if the beating of my poor heart could not be heard. Even after I got into bed the men talked in lower tones, and I noticed that so long as I was awake there was not so much cursing and obscene talk."

Thurston entered the Moody school at Mt. Hermon, intending to become a foreign medical missionary. He took the regular Bible course, and other studies to fit him for his work. He also became interested in athletics. He still has the nine badges he won in athletic events. He was vice president of his class for three years, and secretary of the Athletic association. He taught Indian club swinging, and being proficient at barbering he would cut hair and shave the boys on Saturday afternoon. In this way he earned enough with which to buy his clothes.

He also applied himself assiduously to magic, as he had persistently done since he was a little fellow of seven. His fame as a magician spread among the students, and on Christmas night, 1889, Thurston gave his first performance as a magician. All the students of Mt. Hermon school and the girls from Northfield, five miles away, assembled in the large dining room, at Mt. Hermon. Thurston performed a number of small tricks, such as burning up handkerchiefs and finding them restored in lemons and oranges, extracting coins from the nose and ears of students, and similar illusions. He created a sensation when he frisked a gross or two of playing cards out of the pockets of Dwight L. Moody, who was enjoying the show along with the rest. Thurston concluded with a sensational illusion, which consisted of slicing off the head of his friend, George Yarrow.

This part of the performance was very realistic—so realistic in fact, that when the red

ink spurted over the cloth and dripped from the huge knife Thurston flourished in his right hand, two women in the audience toppled over in a faint. And when the decapitated head opened its gory lips and rolled its eyes, two more women collapsed. It was the most sensational trick Thurston has ever performed. The next day Thurston found himself famous, and thereafter had to do tricks on every occasion. The faculty, however, gently but none the less firmly, deleted the decapitation from the program. George Yarrow, who assisted Thurston at the "first performance" of his career, and at many afterward at Mt. Hermon, is now a dentist in Newark, N. J., and whenever Thurston gives a performance in that city, he and Yarrow remain up half the night talking about old days when they studied under Dwight L. Moody.

In his third year at Mt. Hermon, Thurston prepared himself to take the examination for the University of Pennsylvania, where he expected to study medicine in order to fit himself to serve as a medical missionary in the Far East. On the way to Philadelphia he stopped off at Burnham Industrial Farm at Canaan Four Corners, New York, to visit Mr. Round, where he intended to stay but a week. However, he remained eighteen months.

"When I left the farm all the boys were lined up to bid me good by," continued Thurston. "It was one of the saddest hours of my life. I often have the pleasure of meeting some of these boys each season, and I am proud of their friendship. Many of them have become prominent and useful members of society.

"I now come to a strange incident, and the one that had the most potent influence upon my career. I was not my own master when I left the Industrial Farm. My movements were as circumscribed as if I had been an atom governed by immutable cosmic laws. If I had not stopped off at Canaan Four Corners to visit Mr. Round; if I had not remained at the Industrial Farm for eighteen months instead of a week; if my train had not been so late that I missed connections with the New York Express at Albany, I might today be a medical missionary in China, or Persia, or some other country of the Far East.

"But all these things did happen in the order I have put them down. I had to wait three or four hours at Albany before the next train left for New York. So I took a brisk walk up town. Imagine my surprise and delight to discover that Hermann the Great was billed for a performance that evening at the Bleeker Harmonic Hall. The train for New York was forgotten. I was at the theater half an hour before the doors were open, as eager and expectant as I had been on the night fourteen years before when I had seen the Great Herrman in the old city hall at Columbus. I had not seen a magician since that day, and I was as impatient for the performance to begin as the smallest boy in the audience.

"The show revived the old, old desire to become a magician. After the curtain had been rung down on the last enchanted scene, I hurried around to the stage door and followed the great man to his hotel, just as I had done in Columbus. I didn't sleep much that night. The

old passion had mastered me. All thoughts of becoming a missionary faded from my mind.

"Nevertheless I was at the station the next morning to buy my ticket for New York. To my surprise I saw Mr. and Mrs. Herrmann walking up and down the waiting room. He wore a great fur coat and slouch hat. I got as near to him as possible, and heard these words in their conversation. 'Syracuse, 8:30.' My train for New York left at about the same time.

"Now comes the strange part of the whole incident—the part I have never attempted to explain even to myself. I went to the ticket window, passed out a twenty-dollar bill, and asked for a ticket to Syracuse. Why, I don't know. I had fully intended to buy a ticket for New York. No other thought had entered my mind. I was not thinking of Syracuse or of Herrmann. My mind was intent on the business of the moment, which was to get my ticket. But for some inexplicable reason my lips could not frame the words 'New York.' They could only say 'Syracuse.' Was it some sudden paralysis of a particular brain cell, or some disturbance of motor centers? I do not know. I only know that my brain was whirling and that I gazed at my ticket in a dazed sort of way as I moved away from the window and toward the gate. There was no reason why I should go to Syracuse, and every reason why I should go to New York. Without knowing why, I boarded the train for Syracuse."

That night Herrmann gave a performance in Syracuse and Thurston had a seat in the front row. The next day Thurston made the decision that shaped his whole life. He resolved to become a magician. Thurston explains it this way:

"I felt then that fate had thrown her cords around me, that it would be of no avail to fight destiny. Had I been myself I would have been in New York at that moment making arrangements for my future employment as a medical missionary. I was not the master of my own fate."

But we recall Henley's lines,
"I am the master of my fate,
I am the captain of my soul."

Thurston's subsequent career as a magician is another story. He has done many strange things and had some wonderful adventures in strange lands from which he has

escaped unscathed. One day I asked how he accounted for his numerous narrow escapes. Very seriously he responded:

"The angel of the Lord encampeth round about them that fear Him and delivereth them."

In the outset of his career Thurston's outfit consisted of a pack of cards and a few simple tricks and he was glad to have one helper. Now he carries a car load of equipment and heads a staff of twenty-eight men and women, one of them being a native of India.

With his wife and daughter Thurston spends his summers at his beautiful home on Long Island, ten miles from the heart of New York. Just across the street from his place is the beautiful estate once owned and occupied by Alexander Herrmann, the wizard whose magic seemed to cast a spell over Thurston that was stronger than the influence of those who befriended him and sought to make him a missionary.

"I only saw Herrmann three times," remarked Thurston, as we sat on his summer verandah, with the Herrmann residence in full view, "and yet he practically shaped my life. He never knew of his influence on me. He did not even know of my existence. And now I am living almost within a stone's throw of where he resided when he was at the height of his fame. It's strange how things work out isn't it?" he added. "How little we realize what effect we are having on others."

I did not quiz him as to his feelings relative to the course his life had taken. He did not express any regrets. Neither did he indicate in any way that he felt that he had made a mistake. However during a discussion of writing as a profession he volunteered this remark:

"I would rather write one line that would live than to do all that I have done with magic." And yet magic is his passion just as it was in the beginning.

Thurston shows the impress of his religious training in his manner of speech on the platform, dignified, serious and convincing, and in the character of his performances. He never uses a word, hint or even the faintest suggestion that would offend the most religious, except possibly his dexterity with cards, which will always be regarded as the devil's prayer-book. The "mystery" of his magic is amazing, but it is clean.

That Call to St. Paul's Church

WM. OSGOOD ROGERS, Denver, Colo.

"Aren't you going to have a Rally Day this fall?" asked Mrs. Bell of her husband who was pastor of the Pleasantville Congregational church. "It seems to me the fall work is opening up rather slowly. There are so many things that could be done if someone would only start them, but the congregations are scarcely any larger than they were in the summer."

"Now, my dear, don't get that speed mania humming in your head again," was her husband's reply. "You know that slow and steady pays better in the long run than too much

speed. I don't like these spectacular spurts. The church is doing very well. We've made good progress the past four years. At the same rate the church will have doubled in six years more. I don't think we ought to feel dissatisfied."

"That's just the trouble," thought Mrs. Bell to herself. "He is perfectly satisfied, and that means stagnation. Why can't he see, what is so perfectly evident to everybody else, that his energy of the first two years has ebbed away and the church is actually losing ground?"

"Samuel means well and has some good

plans," Mrs. Bell wrote to her mother a few weeks later, "but he keeps putting them off, saying there is plenty of time to do this or that when the strategic hour comes. O, I wish I could somehow make him believe he had only six months to do all he ever can do for this church and people! Then he would arouse himself and we should see some definite results."

"Who were those three strangers in church this morning?" asked Mrs. Bell as they walked home one Sunday noon in early winter.

"I didn't exactly find out," answered her husband. "When I asked them their names they smiled and said they were just strangers passing through."

"Did they say anything about the sermon?" was her next question, for she was a true minister's wife and loved to have her husband appreciated, even though she knew he had not done very well that morning, with an old sermon scarcely warmed over.

"Yes, indeed, they all three spoke highly of my message," answered Mr. Bell, "and one of them, who seemed to be the spokesman, said they hoped to hear me again and perhaps often."

"Maybe he is moving to town," surmised Mrs. Bell. "Wouldn't it be fine to have a new substantial family come and join our church? But it is queer about there being three of them and all men of about the same age."

"My goodness, that must be it," exclaimed the minister's wife that afternoon as she looked over the newspaper from the near-by metropolis where her mother lived. "Why didn't I think of that?"

"Think of what?" drowsily murmured her husband from the couch where he was taking the after-dinner snooze that had lately become a habit with him.

"Samuel, those three strange men in church this morning were a pulpit committee from St. Paul's church in the city," was her excited reply. "The News says that Dr. Smythe has resigned and that a committee of three leading members has been appointed to visit neighboring churches and find a competent successor. O, Samuel, I hope they liked you and that you will get the call."

"Well, I don't think there's much doubt about that," was the complacent reply of the self-satisfied minister. "That must be what the chairman meant when he said they had been delighted with the sermon and hoped they might hear me regularly. They'll go back and recommend me to St. Paul's and I will have my big chance."

"And I'll be close to mother again," added Mrs. Bell.

That evening they sat and talked late into the night.

"I'll have to spend something on clothes right away," decided Mr. Bell. "I may be invited to supply their pulpit on trial and my frock coat is almost shabby. And I'll have to buy some new books, too," he went on. "I haven't kept up to date in my reading; couldn't afford to buy what I really needed. But now I'll certainly have to bring my preaching up to

date, and with the salary they pay I shall be able to have all the tools I want.

"I hope I won't have to go before spring," he added. "There are a number of things I want to do here before I leave, so everything will be in good shape for the next man. I shall certainly have to hustle from now on."

He did hustle, and things began to happen. A busy round of calls every afternoon for two weeks increased the Sunday attendance quite remarkably. A new line of interesting prayer meeting talks on local moral conditions, together with some telling advertising, doubled the attendance at the mid-week meeting. A rapid, enthusiastic campaign by two teams and a jollification supper at the end cleared off a miserable little debt of five hundred dollars that the trustees had been paying interest on for five years, and left enough to re-decorate the interior of the church auditorium.

This led the women, early in the spring, to beautify the lawn with new grass and some carefully placed shrubbery, together with two flower beds.

"They'll just die when the hot weather hits 'em," complained the janitor. But he changed his mind when the minister told him to water those flowers and that lawn faithfully if he cared at all for his job, for if those flowers didn't do well there would be a new janitor in charge.

Under the stimulus of the new books Mr. Bell put more and more thought on his sermon preparation and the people began to wake up to the fact that there was a real modern message for them every Sunday. They began telling their friends of the sermons at the Congregational church, and each Sunday the ushers were more troubled to find seats for everyone.

The choir, too, had a revival. They couldn't sing slovenly prepared anthems nor repeat the old worn out solos in a service electric with energy led by a distinguished looking minister to whom the new frock coat gave an added dignity and style.

"He looks like New York, if you ask me," remarked the soprano to the tenor, "and like he was just here on a visit."

"This explains it," spoke up Mrs. Bell one day as she was reading a letter just received from her mother. "I wondered why on earth we didn't hear from St. Paul's church before this. Mother says their pulpit committee thinks it has found the right man for their pulpit, a very scholarly and earnest minister in a smaller town nearby, but as already some of their members have gone for the summer and the church will soon be closed for repairs they are not going to disclose his name nor take any further action until fall. O, Samuel, you're going to get it."

"Of course I am, dear, and you are to be the wife of a city pastor," replied her husband. "And I am glad they are going to wait until fall before calling me. That will let me receive one more group of new members to the church, and I am certainly going to work for a large number at this last ingathering."

He did work. A large list of prospects was compiled and leading members were sent out to invite the different ones on the list to unite

with the church. The Sunday School held a thoroughly prepared for and carefully carried out Forward Step Day with wonderful results. The pastor visited almost night and day during the two weeks preceding communion Sunday. The result of all this was seventy-five new members and a wonderfully encouraged church.

On July 6 Mr. and Mrs. Bell started on their four weeks' vacation, but this year it was of a different kind. They had always saved up a goodly sum for vacation expenses and usually left it at some hotel in the mountains or by the sea, where the month had been idled away.

This year they went straight to Chicago where the minister enrolled for some special post graduate work looking toward a Ph. D. He secured a pulpit to supply for the month, and as they lived simply in housekeeping rooms, Mrs. Bell was told by her husband to run around to all the stores and get whatever she would need when she got to St. Paul's parsonage.

Her wardrobe sorely needed replenishing and the house called for many little elegancies to tone it up. She felt far behind the times in ideas, so she made the most of the opportunity and roamed stores, shops, art galleries and fashion shows until she felt as if she had been in another world. Her new clothes were finally put on and shyly exhibited to her husband, much to his delight.

"You'll knock those St. Paul dames cold," was his inelegant expression of praise. "They'll surely warm up to you," which shows how little he knew about the effect of new clothes on other women.

Back home in August the church books and records were carefully gone over and the calling list brought up to date. Plans were laid that should start off the Sunday School and the Christian Endeavor work for the fall with enthusiasm even if they should be without a minister for a time. Almost before people knew it the church work had started off with a rush. Everyone was enthusiastic. There

seemed, also to be a new spirit of love and appreciation for their minister that warmed his heart, and his mind began to swarm with still larger plans which might be carried out if he were going to stay.

"I declare, I almost dread to get that call now," he exclaimed to his wife one day as he saw the mail carrier approaching. "I am so happy here and there are such great things to be done that I shall hate to leave. If I didn't know that the larger church wanted me I could stay on her indefinitely and be perfectly happy."

Then the blow fell. Mrs. Bell found in the weekly letter from her mother the sentence, "Our new minister that I wrote you about in the spring has come, the Rev. James Benefiel from Middletown, and everyone likes him very much."

Mrs. Bell decided not to tell her husband until after Sunday, fearing it would spoil his sermon. But her heart was heavy for him all through the service knowing how his hopes were to be dashed. She reproached herself for having deceived him by jumping too hastily at conclusions. Yet she could not help but see that his high expectations had lifted him out of the rut and given him a new success. The question was whether, when the blow fell, he might not drop back once more into his old, easy-going ways.

As Mrs. Bell passed down the aisle after the benediction she was surprised to see the same three men of the pulpit committee talking with her husband at the door. She hurried on to the parsonage and was getting the table set when the minister came bustling in singing a snatch from the last hymn of the morning service.

"Well, honey," he began, "I guess we're going to stay in little old Pleasantville a while longer. That pulpit committee is three brothers who are starting a big mule farm about five miles out from town and they are going to join our church at the very next communion. How's that for encouraging?"

How to Evangelize Your Message

EVANGELIST W. E. BIEDERWOLF

The evangelistic preacher is the preacher who preaches for a verdict. This is true whether he be in the pastorate or the itinerant form of work. Every preacher preaches for a verdict, but I speak now of an open verdict for Jesus Christ and not a verdict unexpressed and hidden in the hearer's soul.

The Preacher Himself

1. There are three things I want to say about the preacher's convictions.

(a) He must believe that men are lost. There is no use throwing a life line to a man on dry land.

A house burned down in Albany some time ago. The father and son went down into the

basement dining-room to drag out a large piece of valuable furniture. It got wedged in the doorway and they couldn't budge it another inch. The father was pulling and so he was outside in the hall but the son was pushing and so he was penned up in the basement room. The flames broke in and the smoke rolled about him. The frantic father threw himself against the obstruction but vainly, and realizing the extreme peril of his son he ran to the basement window and with superhuman strength tore the iron bars from their fastenings and pulled his boy out of the very jaws of death.

A friend of mind told this story to illustrate the point I am making, and the Christian people were mightily stirred. Another friend who

heard him tried it the next Sunday in his own pulpit. He told how that father made a human battering-ram out of himself and nearly telescoped himself trying to butt that furniture out of the door-way, and how like a wild-eyed madman he ran around the house and took hold of those bars and twisted and pulled to the bursting point of his veins and tore them out and pulled his son out of the very jaws of death. But the audience was not moved and there was no response and he asked his wife when he got home to tell him what was the matter. He said, "I thought I was doing just fine." "Yes, dear," she said, "you did do it very well indeed; but you forgot to tell the people the house was on fire." To act like that when there is no fire is the part of a maniac and when there is no sense of impending peril and no realization that a soul without Christ is in unspeakable danger there will of course be little concern about salvation.

There is too much preaching today that sounds like, "Repent, as it were and be converted in a sense or you will be lost to some extent," but Christ said, "Except ye repent ye shall all likewise perish." I have no desire to argue about the nature and duration of the lost world. It's enough for me to know that Jesus said, "And these shall go away into eternal punishment"—*kolasin aionion*. In the light of that expression what is the use of building up a system of theology on whether "*aionion*" means "forever" or a few months less?

(b) He must believe that Jesus Christ is the only Saviour. One thing is certain; if man is lost, he needs a Saviour.

I said to a Unitarian preacher recently, "Who was Jesus Christ?" He said, "He was a good man who lived in Palestine." "Then, he was not your Saviour." "No." "Have you got a Saviour?" "Yes." "Who is he?" "I am my own Saviour."

He was painfully consistent at least. If Christ was not divine in a sense that no other man has ever been divine, then he himself needed a Saviour. No man however good or great can be the saviour of his own soul much less the soul of any other man.

(c) He must believe that he is divinely commissioned. It's a great thing to go as the ambassador of some great government to represent its interests and claims to another nation, but that's petty business compared with going as the ambassador of the eternal King of the universe and taking with you his authority and power as you represent him and his claims before the sons and daughters of earth. Commanding an army or sitting on a throne are small affairs when you set them over against the preaching of the Gospel.

2. Now, there are three things I want to say about the preacher's **character**.

(a) He must be consistent in his life. He should "be an example unto them that believe, in word, in manner of life, in love, in faith and in purity." This is what Paul said to Timothy. The most pathetic thing in the world is to see a man who preaches a Gospel like that and doesn't live it. His life should be irreproachable.

The minister is subjected to strong and peculiar temptations. And then the eyes of the whole community are upon him and nothing pleases the devil more than to have the appearance of evil magnified into that which is grossly vile to the ruin of the evangelist and the hurt of his work. He should therefore "walk circumspectly, not as fools, but wise." Moody never said a greater word than this—that God does not seek for golden vessels, and does not ask for silver ones, but he must have clean ones.

(b) He must be a man of prayer. Men of power are always men of prayer. Queen Mary used to say she feared the prayers of John Knox more than all the armies of Europe, and do you remember how John Knox prayed,—"Oh God, give me Scotland or I die?" Do you remember how Luther used to lay down a promise before God and say, "Now Lord, you must keep it or I'll never believe you again." How Whitefield used to pray, "Oh Lord, give me souls or take my own."

John Angel James said, "We are weak in the pulpit because we are weak in the closet." Edward Payson writes to a brother minister, "Prayer is the first thing, the second thing and the third thing necessary for a minister, especially if he have revivals. Pray then, my dear brother, pray, pray, pray." Young gentlemen, don't make a mistake at this point. To fail here is to fail altogether.

(c) He must be considerate, honoring the Church and holding the ministry in due regard. Never ridicule the Church. She is the Bride of Christ and therefore the mother of God's children, and you might a thousand times better openly ridicule the one who gave you birth because she is imperfect than to hold up to public scorn the imperfection of the Church of God.

3. Then, there are three things I want to say about the preacher's **accoutrement**.

(a) He must be a student.

First. He must be a student of the Word. Of what use is a soldier if he doesn't know how to handle his gun? I have had theological students say to me, "Mr. Biederwolf, if a man should come to me and hand me the Bible and say 'I want to be saved,' I would be confused and hardly know how to begin."

That reminds me of the young rector when a baby next door fell into the cistern and the frantic mother shrieked to him for help. He grabbed his prayer book and searched over its pages until he struck the "Prayer for a safe return from sea."

When Philip, the evangelist, climbed up into the eunuch's chariot and found him puzzled over the marvelous passage in Isaiah, he opened his mouth and beginning at the same place he preached unto him Jesus.

Second. He must be a student of the times. He can preach the old Gospel and yet his message can be abreast of the day. Truth does not change but the angle of approach is always changing.

And then, too, it is easier to win people when they come to understand that you have an in-

telligent and sympathetic appreciation of the problems which are theirs because of the times in which they live.

Besides all this, surely God is speaking to us through his providences as the years roll by, and it's the preacher's place to cause his people to understand them.

Third. He must be a student of method. What can a man do and do well, if he doesn't know how? There are methods of church work that would multiply a pastor's efficiency a hundred-fold if he would only find them out and make them a part of his ministry. The same thing is true of the evangelist. There are methods of securing results and ways of best influencing men to make the all-important decision, and it is the business of the evangelist pastor to know what they are and how to use them.

(b) He must keep himself physically and mentally fresh. He should know the limitation of his physical strength and should take care of himself and take such exercise as may be necessary, so that he may minister in the pulpit and out of it with as sound and fresh a body as it is possible for him to have. Many a preacher has complained of the lack of power in the pulpit when the whole trouble has been an over-supply of chicken in the stomach.

And then mentally; it is possible to go into the pulpit so tired in mind as to make the people tired to look at you. There's one thing you may as well understand; if you are ever

very successful it is going to take a tremendous amount of hard work.

Very few of you if any will ever win by flashes of genius. In fact no one ever achieves great success by that alone.

"The heights by great men reached and kept,
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night."

You must use your mind and use it vigorously. But it, too, must rest and each one will know best how to prepare himself to minister with vigor and vitality in the holy place where God has allowed him to stand.

(c) He must be baptized with the Holy Spirit. There is no use to undertake this work without the divine unction. If the men chosen of Christ, who had spent three years at this marvelous teacher's feet, were not allowed to stir one step in the way of active service until they were filled with the Holy Ghost, is it not the most dangerous presumption, the most sinful self-confidence as well as the greatest folly, to expect that we shall accomplish anything for God until we too are filled with the Spirit?

If it were my privilege, young gentlemen, to utter but one prayer for you it would be that this unction of the Holy Spirit might become to you the most real thing in all the universe, because I would know then what your ministry would mean.

(Continued in January)

Do's and Some Dont's for Country Revivals

W. C. POOLE

The rural pastor must conduct many of his meetings and revival campaigns without assistance. The churches are too widely scattered and too weak financially to obtain an evangelist. If many preachers would plan to be their own evangelist they would greatly increase the results.

The Rural Pastor faces the following problems in revival campaigns:

1. Isolation. His people are scattered and require good weather for good attendance.
2. Sometimes they have lived in isolation so long they are indifferent.
3. Small numbers to create enthusiasm.

To offset these disadvantages in rural work as compared with city churches the rural pastor has the following advantages:

1. The Church—if alive is the biggest and often the only attraction. No theatres, business, Sunday work, and other distractions confront him.
2. If the preacher is alive, he is the biggest man in the community.
3. Remembering my early ministry in the country and comparing it with my work in city churches, I am convinced that the same effort in the country church will get several times the same result obtained by it in the city church.

Why Some Country Pastors Fail

Many country ministers fail in evangelistic efforts because they will not trust themselves. One of the best ministers I know, simply claims he cannot do evangelistic work. After watching him I am convinced that the sole cause of his failure is lack of faith in himself. A few ministers either cannot or will not lead. They plan nothing and do it. A political convention without some one to sound the key note and write the platform would be a dismal failure; a revival program requires a leader to write and execute the program, or failure is sure. I know a preacher who succeeds every time, but he plans a possible, workable program every spring and summer for the autumn and winter revival work in four churches on his circuit where he is pastor.

Here Are Some of His Do's and Don'ts

1. Do plan your program six months in advance even if it cannot be used.
2. Do plan a workable, usable program and not an impossible one.
3. Do work your Sunday School and Young People toward the revival.
4. Do plan your sermons so that they will lead to the revival.
5. Do be a leader—not a driver—but leader, and lead.

6. Do read how successful ministers obtain success. A statement that 90 per cent of preacher failures have not changed their sermons in ten years is alarming. That almost as many are ten years behind in their reading is still more so.

7. Do learn how to interest people. If some preachers would wake up themselves their hearers would not get so sleepy.

8. Do be constructive. The only science about Christian Science is when it teaches the scientific value of Constructive Suggestion of Good. At least so it seems to me.

9. Do have variety. It is the spice of life—and properly used—of ministers.

10. Do have the best singing and music possible without being professional.

11. Do get a new song book every spring and have the best new songs generally known by all before the autumn and winter revival work. Song books are the cheapest literature for the service they give of any bought by our Sunday Schools.

12. Do be sure that your song book has enough of the Good Old Hymns as well as new ones in it to serve for all phases of the revival work.

13. Do have some sidelines in your revival to attract attention. Run a simultaneous campaign for subscribers to your church paper, or have the congregation read one of the books of the Bible three chapters a day during revival, or memorise a certain chapter and recite it each night, or memorise a hymn a week during the campaign, or start a family altar league, or hold an all day service, or anything which will

set your people to doing something besides listening their way to heaven or the other plane.

14. Do use your local talent instead of talking about getting outside help.

15. Do have your people look to Jesus and themselves instead of sighing for the aid of help they cannot get.

16. Do give yourself and all your time to pastoral work among your people during the campaign.

17. Do promote Unity of Action, Thought, Work, Prayer, Praise, Reading, Bible Study, Song, Community Progress, and other things.

18. Do break some new beginner into leading in public prayer every night if possible.

19. Do have local talent to sing in quartets, duets, solos—if possible. They may not be operatic stars but they have friends who will be interested.

20. Do strike while the iron is hot and the tide is high.

21. Do all these things and remember they will fail dismally without the Holy Spirit, but that the Holy Spirit nearly always blesses those who do these things in the right way. Even if the campaign does not end in a big ingathering of new members it may double the faithfulness and usefulness and service and efficiency of those you have, which is worth consideration. Remember that promise in Scripture: "If ye do these things ye shall never fail."

Don't

Just one Don't this time—Don't fail to do these things.

Waiting—A Christmas Message

REV. R. R. MARQUIS, Wickliffe, Ohio

A few weeks ago I stood in a crowd of many thousand people, patiently waiting—good natured—expectant. Presently the bombs were heard, the music of uncouth bands floated on the air; the glare of torch and fireworks illumined the great thoroughfare; each in its own way announced the progress of a great demonstration in honor of the man whom they were intending to make President of the United States, and for whom they were all waiting.

A few weeks earlier, I stood in a denser crowd on the same broad avenue, for a longer period awaiting a procession of the National delegates of that band of loyal Americans who dedicated their lives to humanity at Chateau Thierry, the Argonne Forest and along the Banks of the Meuse.

I look back nineteen centuries. Instead of a busy street, the scene is now a sandy beach stretching along the shore of a sylvan lake.

Another crowd is there.—A great multitude, looking out across the blue waters, toward the green-crowned hills and purple meadows of the eastern shore. A little sailing craft is seen rapidly skimming over the placid water toward them.

The sinking sun flinging out a path of light across the silent sea, and tracing its pictures

of crimson and gold upon the blue of the western sky, seems to say, "Day is dying in the west, Heaven is touching earth with rest."

As they wait and watch, the boat nears the shore, a familiar form appears, with a smile of recognition a man steps out among them. And with a welcome less noisy, possibly less demonstrative than these modern crowds but none the less hearty and appreciative, they justify the statement of the historian, that

"They Were All Waiting for Him"

He had just crossed the lake a few hours before. The people over there, led by the wealthy pork barons, had thrust him out; and returning now he finds this crowd waiting.

Jairus was there because he had a sick daughter; an aged woman because she had been sick so long; some who had heard of his miracles, hoping to see one; some who had heard him talking, wanting to listen again; some who had eaten of his loaves and fishes, ready for more; some because a crowd had gathered, and a crowd always draws a crowd. The Scribes and Pharisees were there watching for something they could condemn; the disciples that they might learn of him; the women because they loved him. Many lame and sick and blind were there, hoping to be

healed; others to show their gratitude for healing already done. Varied were their motives, but they "were all waiting for him."

This incident interests us because we, too, are interested in him.

We are all looking forward to his birthday. This little message comes to you as a kindly greeting—a happy custom associated with his birthday. All the world thinks of Christmas as a day of cheer—a day of tender interest in others—a day of gift-making and receiving—a day of interchange of loving courtesies and remembrances and appreciation.

And it is fitting that these features should mark our observance of the day, for was it not his coming that introduced and cultured these kindly impulses? As we grow more like him, do we not imitate more his fulfilling of the birthday promise, "Peace on earth, good will toward men?" Our gift making, if truly loving, is it not the sincerest compliment of imitation of him who gave as no one else can?

To many it is also supremely a Children's day—a tribute to the Child born to become King and Saviour for a needy, trusting world.

We use his birthday, and properly, to express toward one another these ennobling impulses and refined qualities so easily traceable to him. Have you ever noted how we forget to give such tokens to him? Did you ever think to wish a merry Christmas to Jesus—to wish him many happy returns of the day? Do you realize how really happy it would make him if you, great, strong, splendid man that you are, would on that day give yourself to him who gave himself to you? It is His Birthday. When you celebrate it would it not be courteous, to say the least, to take a few moments from your home happiness, your feasting, your joy in the joy you are bringing to others, or receiving from them, and spend these talking with him, thinking of him, giving to him of yourself and substance, something that would bring him joy? Does it not seem to you that such a close to a happy day would be most fitting, and would bring to your own soul a thrill of keen satisfaction? Let us think of him on his birthday and extend the greeting he missed on his natal day.

The World Was Not There to Meet Him Then

We go back thirty years from this vesper welcome by the lakeside and find no such program for his coming.

There were Pharisees in Jerusalem who felt that they were on such good terms with God that he would not think of sending the promised Messiah without notifying them. They were waiting, but unready. There were Doctors of the Law meeting daily in the temple to study and expound the Scriptures. "We will certainly be the first to recognize him, for none knows so well as we all that the prophets have foretold." Waiting, but blind. There was a Sanhedrim, seventy of the nation's leaders, possessing all authority permitted by Rome. "When Messiah appears he will need our endorsement. We will present to the people their King." Waiting, but powerless. There were also in the temple—that beautiful temple, the joy of the people, sacred to memory, dear to their hearts—there were a company of priests in continuous succession from Aaron

and Eli and Samuel, serving at the altar, receiving messages from God. "Surely, when Messiah comes, God will announce the fact to us, his ministers, here in his holy temple." Waiting, but messageless. Over yonder is the palace of the prince of the house of Judah, gleaming with costly marbles, glorious with gold and precious stones, a fit place for the advent of a King. How rejoiced the successor to King David would be to welcome "David's greater son!" A place waiting, but unoccupied. Not to any of these did he come. They were waiting, willing but unprepared.

But one—The Mother—gave him welcome. Over there he lay in a manger, cradled on the soft hay, surrounded by a little group of humble folk, gathered to pay their taxes and be counted in the new census. And on this resplendent night, the heavens aflame with brilliant light in honor of his coming, only a few stray beams reaching his cradle; a grand symphony of celestial music out there but here only the soft crooning of the mother heart; all heaven astir with rejoicing out there, here the friends unconscious of their wonderful guest; the Saviour Babe came with only the mother love waiting for him. No! There were two others.

There was an aged widow who, coming into the temple just as the babe was presented there eight days later, gave thanks that the Redeemer of Israel had come.

And there was old Simeon, who could not die till he had seen the Lord's anointed. Holding the babe in his arms, looking down into his sweet face and then reverently up to heaven, he said: "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation."

How I wish some great artist could have witnessed that scene and transferred it to canvas.

Here is what I see. An old white-haired man with kindly face and bending form, pacing back and forth in the temple with measured step and placid features, looking now and then toward the entrance as though awaiting a friend. A smile lighting his face as though his thoughts were pleasant thoughts. Pausing to stroke the head of the little ones as they pass by. Speaking a pleasant word to the matrons and men as they come and go in this house of prayer. A devout, courteous, venerable, beautiful old man. We see his face light up and, turning in the direction of his gaze, we see a young mother coming up the steps. In her arms a beautiful fair-browed, dimple-cheeked babe, cooing softly as it nestles its head upon her bosom. Not an angelic figure with marble wings, the sunbeams radiating in every direction. No, just an ordinary human boy with nothing but youth, beauty, life to attract us. As the mother enters, our old friend Simeon steps forward, takes the young Jesus in his arms, utters a word of grateful praise, a word of prophecy and a word of longing for release from a finished task.

Is not this a beautiful picture? Yesterday and tomorrow meeting in today. The man of yesterday identifying the man of tomorrow, giving him his benediction, his sanction, his faith and trust. The man of yesterday covered with a soft glow like the sunset of earth. The

man of tomorrow enveloped in a radiance like a gleam of heaven.

History and Hope in a loving embrace. This is the picture of Simeon holding the Babe of Bethlehem.

Simeon, Mary, the Magi, gave him a welcome, and

The Waiting World Waited On

What happened when the little boat brought him to this waiting throng on the Galilean shore? Oh; they listened to his words, marvelled at his teaching, were amazed at his miracles, ate his bread and fishes. And then? Some laughed, some sneered, some criticized—a few believed, most of them went home unconcerned, indifferent, unhelped.

Thirty years before he came to earth, to a waiting world. For centuries the prophets had foretold his coming. He was preached in their synagogues, discussed in their fireside circles, worshipped at their altars; his coming prayed for in their temple.

The rabbi spoke reverently of him and the child at mother's knee learned to lisp his name. The Jewish world was waiting for him. And the Gentile world was waiting, too. The heathen gods were losing their hold. Men were breaking away from the old faiths, which could no longer satisfy the quickened thought of the age. With definite ideals or undefined longings, the whole world was waiting.

He came. But the Jew questioned his credentials, the Gentile turned away from his cross. His program did not match the expectation of the Jew, nor the wisdom of the Greek. A few accepted him. The masses mockingly or indifferently turned away.

The World is Waiting for Him Today

Waiting with a greater need than ever before. Sin is epidemic. Crime abounds. Vice is aggressive. Character is tainted by sin and dwarfed by indulgence. Men and women are looking across the lake today, waiting for his coming and his healing.

The industrial situation is unstable and in constant turmoil. Friction exists between employer and employee—between labor and capital. Suspicion, misunderstanding, misrepresentation, injustice, over-reaching—not everywhere, but far too common—mark the relations of men in industry. And these, with profiteering, make the relations between industry and its patrons impossible. No one is so isolated or independent as to be untouched by these conditions. These problems are difficult of adjustment. They are complicated and growing more so. The strain upon the co-operation of these classes so necessary to each other grows more intense. It is not a new condition. It has existed for decades. It is just a little more critical now with a few added irritants. Alarming? Probably not, but uncomfortable. These problems are just the "growing pains" of industry. You recall your boyhood. There was always a sore muscle, an inflamed joint, an aching nerve, a jumping pain, one time here another there, never quite comfortable. Mother was worried and consulted the family doctor. With a smile, he replied, "Oh, that is not serious. These are just 'growing pains.' He will soon be over that." And the marvelous development of the greatest

industrial system the world has ever known must have its "growing pains."

'But must this continue? Is there no cure? What can be done, is the bitter cry in homes where the luxuries of life are lacking and the necessities are scant. What can be done, is the question perplexing the conscientious statesman.

Just one thing—

Get Christ Into the Problem

Apply his teaching. The problems of industry will never be settled, its relations smoothly adjusted, its frictions overcome, its injustices eliminated, its hardships banished until Jesus Christ becomes the leader of the world of industry—until he dominates the economic, industrial and civic relations of men.

The World of Honest Toil is Waiting for Him

And He has come. The boat has landed. He has stepped on shore. Is waiting, ready to serve them. What will they do? Just what they did twenty centuries ago. Listen respectfully—approve his ideas. Some will attempt to use them, accepting his leadership; but the great mass of toilers are turning him down without giving him a chance or testing out his teachings, and a large bulk of capital disapproves the methods he prescribes. He could arbitrate any problem put up to him, but men do not choose him as arbitrator because they do not know him.

The Governments of the World are Waiting for Him

I do not mean that they are impatient to turn over to him the control of affairs. Oh, no! The day of the "Prince of this world" has not passed. Jesus is to become King of all nations, but they are not ready for him yet. But their problems need his wisdom and guidance.

A distinguished clergyman, known on two continents, was crossing the Atlantic recently. On the same ship was one of America's greatest statesmen. Discussing together the topics of the day the clergyman asked the statesman what, in his judgment, was the greatest need of America today. "An emperor," was the prompt reply. "An emperor! and you a citizen of this greatest republic?" "Yes," he repeated, "an emperor—Jesus Christ."

Rome was a mighty power. Jesus came to Rome. Rome turned away. And from that hour Rome began its decline.

Germany began to be a world power from the day Luther turned it toward Jesus Christ. Presently dreams of universal empire came to its rulers. But seeds of weakness were sown when the church mixed rationalism with Scripture and Germany's doom was written when a mad Kaiser ordered the clergy to substitute "Der Tag" for "Peace on earth."

To America seems to have been given the precious tremendous task of proving to the world what a Christian government can do to better world conditions. Will we do it, or will we, too, turn our back on Jesus Christ and follow Rome and Germany to our doom?

We have only to study the crisis through which we have been—are still—passing to make us thoughtful. It is not necessary to turn pessimist and assert that "the country is going to the dogs." It always has been, according to men then living.

Crises always have been. Crises always will be. As the "growing pains" of industry testify of its wonderful development, so do crises imply register progress in civic and social adjustments. The writer has the pleasure of a home on one of the far-famed streets of Cleveland—fifteen miles from its beginning, five from its ending. It is neither a straight nor a narrow way. Looking ahead, again and again it leads straight into some tall building or beautiful church or open meadow. But at each of these turns (crises) a new path leads out, a new vision opens up, the paved way beckons onward in the same street, deflected but not ended. But mark you! These crises measure progress. You can never find a crisis, standing still.

But a crisis is here. The most sanguine optimist must in candor concede enough of odium and crime clinging to us as a nation to bring the blush of shame to our cheeks. And enough of distress, of injustice, of intricate, vexing problems to make the patriot thoughtful.

Crises may indicate progress, but they are none the less crises to be dealt with. When passed, we will emerge into a better future or plunge down a still rockier path. And the issue will depend on how we meet the crisis.

We are proud today to be American citizens. Whether we will be tomorrow depends upon how we deal with the problems of today.

Upon what, then, shall we depend?

The only remedy is to introduce the Babe of Bethlehem into our political life.

The Political World Is Waiting for Him

One year ago I said, "May the day be hastened when no man will solicit our franchises who cannot show a clean moral record, and a readiness to copy 'the Man of Galilee.'" Already we see indications that it will soon be necessary to do so. I make no plea for sectarian recognition. This would be dangerous—fatal. I am opposed to the union of church and state and deprecate the introduction of religious issues; but we dare not divorce religion and politics.

When the Decalogue and the Sermon on the Mount are eliminated from practical politics, the pillars on which good government rests are gone. I care not who is President, I care not what party may be in power, I care not what the party platform may say, if only these register the Christian conscience of a great people.

But what America needs today is an emperor—Jesus Christ.

When he becomes the Party Boss, when he attends the party caucus in the person of those who serve him, when he makes the laws and wears the judicial ermine and sits in the chair of state, when he writes the planks of public policy and nominates the party candidates, then and not till then will we have a pure ballot and an honest count. Then and not till then can honest, self-respecting men join in the contest for public honors and service with no fear of hurt from malicious slanders or invidious dangers. The world of politics is wait-

ing for Christ, and I am glad to believe that it is getting more ready to receive him.

The Peace of the World Waits for Him

On that momentous November 11, 1918, when the armistice had been signed and the great Tiger of France turned to address his nation, we are told that Clemenceau uttered these words: "What the world needs is a new heart." On the same day Lloyd George to his beloved England, and our own great statesman, Robert Lansing, gave utterance to words of practically the same import.

The world needs a new heart and the only heart that will satisfy its demand is the heart of Jesus Christ. He came to bring peace into all the relations of nations toward each other. He has proclaimed the only brand of peace that can cure the ills of the world—a peace based on righteousness and good will.

The Heathen World Is Waiting for Him

And his program for world betterment is waiting on you, O men of brawn and brain.

No matter from what angle we approach it, it has a big appeal to you if you will give it consideration. In New York City, Dr. Schaufferer says: "It takes \$100,000 to convict a criminal while it takes four and one-fifth cents to save a soul." The cheapest way to make the world safe for democracy is to make it Christian.

The appeal of the big task grips you. The campaign for putting Jesus Christ before the world peoples is the biggest business on earth, whether you measure it by the capital employed, the personnel of its agents, the territory covered, or the success already attained.

The wise investor of time or money wants to know the financial and economic status of the concern. We can assure you that measured by the per cent of overhead and operating expense on the invested capital, no commercial concern can make as good a showing.

You want to be identified with a going concern with an opportunity to rise. The enterprise of foreign missions has no equal, whether you view it from the angle of a pathfinder for commerce, an explorer of unmapped regions, a force for developing self-governing peoples, an agency for human uplift, or its primal purpose—the redeeming of lost souls and the banishing of evil.

But most of all do you not hear the call of the millions of children who have no Christmas Day, no Christmas songs, no Christmas gifts, and of the older millions who are not waiting for him because they have never heard of him?

When your Christmas joy is at its zenith, be sure you "get into the game" with him to make "peace on earth, good will toward man" the possession of the whole human race.

Frank H. Gamel is one of the leading authorities on boys and their problems. He has blessed many a town and community. He will come and interview the boys in your church and High School. He will evangelize your boys. If you want to know how to secure him for a week or more write The New Idea Service System, Vinton, Iowa.

Referendum in Church Management

WILLIAM H. LEACH, Buffalo, N. Y.

Most churches have made more or less use of the postal service. It has been of much value in an educational way and has been used for announcing events and the collection of funds. The possibilities of the referendum ballot, however, have not been developed. It offers a great weapon for maintaining the democratic spirit in the organization itself.

It is difficult to get a true expression of the mind of the congregation at meetings called for business purposes. In the first place they are usually poorly attended. If they are specially worked up for a certain purpose the expression obtained may not be an honest one. And the church meeting always offers opportunities for the ecclesiastical politician. Boards and church officials often hesitate to use their authority in certain actions for they are not sure that they know just what the mind of the people is. Or they may know the mind of the people and yet fear the opposition of a small but noisy minority which is sure that it expresses the mind of all. In instances such as these the referendum is of use.

For instance one church recently faced the proposition of passing from assigned to free pews. The ministers felt that it should be done but there was a small group of people who clung to the old traditions of the church and were sure that although free pews might work every place else that they wouldn't work there. The solution was found in the referendum. The ballot was mailed out to the entire membership. The result was an overwhelming vote in favor of free pews. A church meeting at the most would have brought out but a few hundred of the membership of over a thousand.

In contrast to this was the action of another church in the same city which was wavering between two building sites. A meeting was called to vote on the question. One site was backed by men who knew political methods. The result was they carried the meeting. But the other side has always had a feeling that something had been put over on them. If a ballot had been mailed out and the members given a chance to express themselves each side would have been forced to recognize the fairness of the vote.

There are instances in which the state law would require a meeting, properly advertised and conducted, to make any action such as the above purchase legal. In these instances the ballot may be taken to find the public mind to influence the voting at the legal meeting. Very few people will care to stand out against what is clearly the will of the large majority. Perhaps some day the religious corporation laws may be changed to recognize the validity of the referendum. It would be in line with direct primary laws which most states use today.

The successful ballot should have these conditions.

1. The membership should be informed on the question upon which they are voting. A premature ballot is not a fair ballot.

2. The question must be stated simply. Written opinions cannot be expected from the mass of the membership. If "yes" or "no" can

answer the question so much the better. If there are several alternatives it is well to have them printed on the ballot allowing the voter to mark his preference with a cross or check.

3. Make it plain to the voting membership whether their vote is for information purposes or final. If a legal meeting is necessary let them know it. They may attend the meeting to further register their opinion. And if by chance the ballot vote should be overruled at the meeting they would have been dealt fairly with.

The great thing about the referendum is that it offers the opportunity to learn the mind of the people in the quickest way. There is always the chance to learn whether the policy of the minister or the officers of the church is the kind the membership will support. There are some things which, of course, ought not to be submitted. The sermons the minister shall preach or the course of lessons the Sunday School will follow are plainly questions requiring technical rather than general information. Similarly it probably would not be wise to consult the mind of the people as to how the steam pipes should be installed. But questions of general policy and those requiring the will of the majority will find a strong instrument in the referendum ballot.

Two ways are suggested for the return of the ballot. One is to mail it by a certain date. Another way provides for its return at certain services of the church. If the first is used it is well to enclose an addressed envelope or a return addressed postal may be used. If the second method is used it is well to hold the ballot open for two weeks to give every one the opportunity to vote. When the question is really vital, increased attendance is usually noticed on the Sunday or Sundays that the return is made.

Quite Different

"Are you the defendant?" asked the judge.
"No, boss," replied the man. "I ain't done nothin' to be called names like that. I'se got a lawyer here."
"Then who are you?"
"Why, I'se de gen-lemun as took de chickens."

THE GENEROUS BOVINE

Farmer (to city man who has just finished milking his first cow)—"Well, friend, you've learned something you never knew before, hey?"

City chap—"Verily, brother, I have. I have just learned that the man who says a cow gives milk is a liar. You have to take it away from them."

NO SUCH MAID

A critic was discussing John Singer Sargent the artist, with Chauncey Depew, and remarked: "They say he painted a cobweb on a ceiling once and it was so natural that the maid worked herself out trying to brush it off."

"What you say about the naturalness of the cobweb may be perfectly true," retorted Depew, "but there never was any such maid, I'm sure."

Two Feature Services

WM. L. STIDGER

The Candle Light Service

"What shall we do on New Year's Eve?" I said to Mr. Grattan, my Associate Pastor.

"Let's work out a 'Candle Light Service,'" he responded.

"For the devotional hour from eleven to twelve?" I asked.

"It's the most sacred and beautiful way to end the old year and start the new that I have ever seen tried," he said.

And this is the way we worked it out.

After a preliminary evening of fun and food, beginning at eight o'clock with singing, pictures, social life, gymnasium interspersed with a lunch, finally came eleven o'clock when the end of the old year was upon us with all of its sacred thoughts, its heart tugs, its memories; and that solemn sense of something going out forever into the Eternity of the past.

We had a big candle burning near a lighted cross back of the pulpit and after a short time all the lights in the church itself went out. Then this single big candle was burning like a beacon light. A short talk explaining the significance of the service was given: that the light of the whole world came from the church and from the Christ and from the Cross and the Star of Bethlehem.

Then each pastor, in this case, because there were two, took a smaller candle and lighted it from the large candle at the altar of the church.

Then in turn twelve young ladies dressed in white came up to the altar of the church with a smaller candle in their hands. They got their lights from the candles in the hands of the two Pastors. Each girl was to represent the spirit of a certain month. January was the month of "Beginnings" and she was sent out with the candle that would light the way to fresh starts and new beginnings. Then came "February," the month of "Birthdays of the Great and Good," and this girl was admonished to go out to light the world to awaken the Lincoln and Washington in us all. March was the "Month of Courage;" April, the "Month of New Birth in earth and in souls;" May, "The Month of Beauty;" June, the "Month of Roses," with its crimson suggestive of the sacrifice of Jesus and its white suggestive of the Purity of Love; July, the "Month of National Pride in the Birth of a Nation," and this candle was to keep alive the spirit of a high and holy Patriotism; August was the "Month of Ripening Harvests;" and September, "Celebration of Holy Labor and Toil;" October, "Harvest Festival Month," and November, the "Spirit of Thanksgiving," while Christmas, the last of all and the climax of all, represented the Spirit of Christ in the world with the final admonition to the young lady who bore the Candle of Christmas that she must keep the Candle of Christmas love lighted all the year.

These twelve young ladies with their candles lighted from those of the Pastors at the altars of the church on New Year's Night were sent

out into the audience and they in turn lighted the candles of all who were present.

Often those who are present may be lined up around the walls of the church with candles handed out to them before the service begins. These candles lighted in the darkness of the church make a beautiful picture and leave a memory of beauty and sacredness and reverence such as few services leave behind.

Twenty-four girls may be used in this service as well as twelve if it is so wished.

As a feature of an impressive New Year's service that will capture the hearts of folks it cannot be surpassed.

The old Hymns may be played softly during this service and this in itself creates a beautiful atmosphere.

Unique Uses of the Organ

Use your Pipe Organ! Make it serve the community! If it is not doing so it is wasting time. Every bit of furniture that the church has, especially the city church, must serve the community or it has no right to exist in this day and age.

We not only use our great organ to serve the community but we also make it do its share in bringing the crowds to our church services. One way that we accomplish this two-fold task is by our services of afternoon, noon and vesper, free recitals. A survey of the working girls of the city made us know that they could get off a half hour at noon and so we have instituted a half hour noon organ recital. Large numbers of this group of girls have appreciated this service so much that they return to our big popular Sunday evening service.

Then we found that a large number of employed men and women of the city were released from work at five o'clock and we gave a series of recitals from 5 to 6 for them lasting several weeks. Many of this unchurched group started to come to church. Then came requests from men working in factories that they could not hear the organ unless the recitals were run from 6 to 6:30 and we gave a series to accommodate them. The surprising thing about this series was that the men and the women from the factories came in great groups to enjoy this music, even before going home to their suppers.

Then we started a "Preliminary Organ Recital" from 7 to 7:30 preceding our evening service. The organist, Miss Myrtle Shaffer, thought the people would not come, but we have been running this recital every evening now for nearly a year and the church is filled every night for the recital a half hour before the regular service begins.

Of course we plan each year to give two or three feature recitals, all for nothing. We had 2,000 people to hear Lamare, and 2,000 more to hear Eddy last year. We didn't charge them a cent to get in but in each case received more than \$125 in a free will offering.

Sometimes I advertised "Chimes Night" when our organist makes a specialty of playing music in which she uses just the beautiful bells of the organ. Then I advertise "Vox Humana Night" in which she specializes on the beautiful vox humana stops. I know that neither of these stops are looked upon with great favor by organists but the common people like to hear them just as they like to hear "The Old Songs" and I sympathize with this desire. Anyhow the people crowd the church to hear these special "Chimes" and "Vox Humana" recitals. They do not tire of them.

"The Old Hymns on the New Chimes" I advertised one night.

"The Old Songs on the New Chimes" I advertised another night.

"Request Music Night" I advertised one evening in which anybody could choose what they

wanted the organist to play. This was popular.

"Reed Recital" I have announced in which the organist used the stops just as flute like as possible with marvelous effects. This, too, has proved popular.

"Hear the Angelus To-Night" we advertise and then, with all the lights off in the church the organist plays as much music that sounds like church bells that she can. It produces a worshipful atmosphere for the entire service. Then often at the conclusion of the service we have the organist play the vox humana music or the chimes with the lights off and the big Resurrection window, about which I wrote in another issue for this magazine, in illumination. This is our benediction and it is always wonderfully impressive and it sends people home with a sense of having been to church.

How a Metropolitan Church Meets Its Problems

J. ELMER RUSSELL, Binghamton, N. Y.

The Madison Avenue Presbyterian Church stands at the corner of 73rd Street and Madison Avenue, New York City, and is one of the most striking illustrations in the United States of what a church can do when it actually undertakes to meet the situation in which it finds itself.

Side by side with the dignified house of worship on the corner stands the splendid new parish house eight stories high above the street and topped by a roof garden where summer evening services are held. The church proper by its architecture, just an auditorium and a prayer-meeting room, bears witness to the older idea of the function of a church. The parish house, with its swimming pool, bowling alleys, billiard room, gymnasium, club rooms, Sunday School equipment, apartments for several of the church workers, church offices and reception room, bears witness to the new conception of the mission of the church, which includes all that was fine in the old, but reaches out and makes the church minister to every side of human life.

More impressive than the architecture, however, is the democratic spirit of the Madison Avenue Church, which is the institutional embodiment of the gracious temper of its gifted pastor, Dr. Henry Sloan Coffin. The city church, as is well known, tends to become a class church. People of wealth and social position are likely to make their home in one church, and people of the opposite type in another. There are city churches which are content to be located on the main avenue, but to have a branch church blocks away for the people of the tenements.

Dr. Coffin, himself a representative of some of New York's oldest families, will have nothing to do with this religious snobbery. He believes that if people cannot become democratic enough to worship God together there is little hope for democracy. His church is proof that a church need not be a class church. Here on Madison Avenue, in the very heart of the financial residence district of America, millionaires and people from the East Side tenements meet together in friendliness in the

name of Jesus Christ. More difficult still it is possible the Madison Avenue Church has succeeded in making Americans and Czecho-Slovaks, and other foreign speaking peoples feel at one in building up the kingdom of God. It is a great sight to see—a woman belonging to New York's so-called "Four Hundred," and a woman from a Third Avenue tenement working side by side serving a church supper.

Dr. Coffin believes that the Gospel of Jesus Christ must be applied to business, to industry, to politics, to every aspect of our complex modern life. He is one of the men on the blacklist of the report of the Lusk committee, along with other leaders like Jane Addams, as a dangerous radical, just because he takes the teachings of Jesus as meant to be worked by our civilization. Dr. Coffin, however, is not a socialist. In fact he believes that the only way America can escape a socialistic revolution is through applied Christianity.

The Madison Avenue Church is grappling with the problem of religious education. It has a Sunday School of 1,500, nearly a third larger than any other Presbyterian church in greater New York. The church is fortunate in having as associate pastor Rev. William E. Jelliffe, who looks after the Sunday School and other church activities. The Sunday School really consists of a half dozen schools departments they are ordinarily called, each with its own group of officers and teachers more than 150 of them altogether. The attempt is made to do as thorough work in the church school as in the public school.

The equipment of the parish house enables the church to grapple with the problem of recreation with unusual success. Whenever the young people of the church want a party or supper the church is at their disposal but only members of the congregation have the privileges of the parish house, together with their invited guests. Up Long Island Sound the church owns what is named "Treasure Island," containing some fifteen acres of beautifully wooded land with a fine bathing beach. During June and September the three stor-

(Continued on page 294)

Are You a Worshipper?

DAVID E. ADAMS, Farmington, Maine

What is worship? As the Christian uses the word, it is WORTH-SHIP—the recognition of the value of God to our lives. The desire to worship is instinctive; one of the great philosophers says that man is incurably religious; men stifle the instinct, but not without loss. One of the best ways in which we can understand what true worship of God is, is to read over the great hymns which have been the expression of the worshipping hearts of the men of all ages.

Do men need worship? Worship is the true foundation of character. When the heart of a man is fixed upon God, God is moulding that man. That is the real source of spiritual power. "They that wait upon the Lord shall renew their strength." Worship is the instinctive recognition of our divine kinship. It is the conscious point of contact between the human and the divine. There is no question that men can and that many men do get along without it; but by so doing they accept for themselves a narrow limitation measured by their own small human resources. It is the man who keeps his conscious point of contact with the divine who has back of all his human power the resources of the untold riches of the spirit of God.

Private prayer and meditation are the mark and sign of those deep-running lives who mediate to the world the real spirit of God. In public worship the results experienced are usually directly commensurate with the amount of effort expended. The person who sits passively through a service without active participation of spirit, voice, or mind will derive from it relatively small benefit. He on the other hand who participates fully in song, reading, personal prayer; in attentive and intelligent apprehension of the purpose and spirit of the hours, will not fail to find in such service, however poorly it may be conducted, that inspiration and stimulus which is characteristic of the moving of the spirit of God in the souls of men. Public worship rightly planned and conducted should be for those who participate in it, the re-creation of standards and ideals; it should be the reiteration of divine truth to make it applicable to the problems and effective under the conditions of the passing hour. I have no desire to attempt to vindicate what may at times seem like a very imperfect performance of that task; yet it is often true that when a given individual feels no response whatever to the attempt to interpret God in terms of the thought of men, there is some obstruction in his own attitude or state of mind which prevents him for the moment from entering sympathetically into that atmosphere of true worship, through which most easily the greatest gifts of the spirit of God are mediated to the human soul. Many a man or woman fails ever really to enter into worship for lack of that adequate personal preparation which makes possible the point of contact where the divine and the human seem to find their place of meeting. Those who come sincerely seeking, and know-

ing what they seek, usually find. Not all find that moment of divine communion at the same time or in the same way; an exercise that is meaningless to one may be the very gate of the temple to another. In some moods one of the great hymns or anthems will establish that contact with the divine, when all spoken words fall flat. Through the ministry of music, if it is worthy and sincere, one may appropriate these historic expressions of the lyric faith of the ages, these wonderful harmonies in which men through the years have poured out their very souls in aspiration.

To another it may be that the symbolic act of the consecration of material things to the service of God is the very point where he feels himself directly and concretely brought into touch with the divine purpose, accepted as an instrument of the divine will. To many that is the act of worship most easily grasped, most fully entered into, most completely the test of real devotion unto God.

For others the practice of the moment of prayer as one enters the sanctuary is the place of meeting where the human soul turns itself toward God and looks into his face. In that moment one lays down the burden that has been upon the mind; in that moment one breathes the prayer of repentance, and in the consciousness of answering forgiveness enters with all the heart into the hour of worship. It is that moment of preparatory prayer which eliminates unworthy thoughts and secures in the heart and, so in the room, the atmosphere of reverence. It is that prayer which is most truly answered by the presence of God. It is not too much to say that upon that prayer depends much of the service which is to follow. Certain it is that great preaching never comes in the presence of a congregation unprepared—and it never will. No mere human instrument is strong enough to do such work as that alone. It is a mutual affair and if the people in the pews are not in a receptive mood, the spirit of God will not speak unto them through their preacher, be he small or great.

It is the atmosphere which determines the presence or the absence of that divine element which transforms a crowd into a congregation. It is that which causes us to feel justified in setting aside from all secular use great and beautiful buildings for the worship of our God. Exponents of efficiency rail at the church's maintenance of expensive plants for use one day in seven. But they do not realize that the place wherein we worship God can never be used for anything else. Even the uses of a Church School or a "popular" evening service tend to diminish in our hearts that deep and fitting reverence which alone can make the church the consecrated meeting-place of the heart of man with the spirit of God. Many churches must of course use the audience room for other purposes than that of worship; but when that is done, there is need that every person who enters that room at the hour of prayer shall bend all the powers of the soul

to making that hour instinct with reverence, an atmosphere where the spirit of God may enter in unhindered.

So, and so only, will man awaken to the truth that it is in worship that the spirit of man communes with God; and that it is through such communion that there comes upon the soul that sense of rest and peace, of attainment and mastery, which is the condition of the highest and the most effective living. And so God seeks the worship of loving hearts that he in turn may be able to fill the souls of men by the inspiration of his holy spirit with that mighty power which we call the love of God.

(Many might say with Jacob, This is none other than the gate of heaven, and I knew it not, or with the Psalmist, This is the day which the Lord hath made, let us rejoice and be glad in it.—Ed.)

A PRAYER

Dr. J. Ross Stevenson

O thou God and Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, Thou hast assembled us here a great multitude, coming from all parts of the globe, representing various nations and with divers purposes of good in our hearts, yet all intent upon this one thing, that the kingdom of truth and righteousness and good will may be established throughout the whole world. Surely Thou art in this place and yet many of us may not know it. Pardon our sins of care and of passion which have estranged our hearts from goodness and have dimmed our preception of things unseen and eternal and as we bow in Thy presence wilt Thou not search us and know our hearts, try us and know our thoughts and see if there be any wicked way in us, and then lead us in the way of truth, in the way of privilege, in the way of promise, in the way of everlasting. Hear us, O God, in this prayer and as we enter upon the services of this hour and of these days, may we so commit ourselves to Thee that Thou mayest guide us and control us and be glorified in us, and thus, O God, yielded to Thee in the day of Thy power, may we be willing for such leadership as Thou shalt place upon us, and may we go forth so that we shall enlist others as the God ordained leaders for the new day in the world, white unto the harvest, and which awaits the laborers whom Thou wouldst select.

(Continued from page 292)

hotel, also owned by the church, is filled with mothers and children, while during July and August it is filled to capacity with older children or girls. Two miles from Sharon, Connecticut, the church owns a farm of one hundred and fifty acres with a shore front of half a mile on a lake which affords an ideal spot for the church boys' camp.

Interested as it is in all the Home Mission problems of a great city the Madison Avenue Church is just as much interested in the larger work of the church. Its budget of more than

\$140,000 is divided fifty-fifty between the expenses of the church and world wide benevolences. For example, Madison Avenue supports a whole mission station in China, with a doctor, nurse, teachers, Cornell graduate who is an agricultural missionary, and others.

Dr. Coffin has inspired his church with fine evangelistic spirit. During the last summer special evangelistic meetings were held on the roof garden of the parish house and conducted by Dr. John McNeil. By sermon by the Sunday School, by personal conversation the attempt is made to win men and men and boys and girls, to earnest Christ-discipleship, and year by year the accessions to the church numbers several hundred.

I WALKED IN THE SHEPHERDS' FIELD

(Continued from page 298)

I

I walked one night in The Shepherds' Field
The stars in their wonted courses wheeled—
And no new glory the skies revealed—

There was no peace on earth.
But as I climbed the Bethlehem hill
I saw one bend o'er one who was ill
And another bearing coals to fill
A neighbor's empty hearth—
And I knew that the Christ was there.

II

I walked up the Mount a little space
And peered through the shadows for His face
But found Him not in the pictured place
Beneath the olive-trees;
Then turning toward Kidron in the night
I saw the men on their way to fight
In Jordan's hell for a thing called Right,
Nor hating their enemies—
And I knew that the Christ was there.

III

Then I walked alone in Galilee
Where He fed the thousands by the sea
And taught and wrought in His ministry
Of human brotherhood.
There did a Presence my way attend
And there I heard the voice of a Friend
Say, "Lo, I am with you to the end."
And my heart understood—

I knew that the Christ was there.
(From "A Pilgrim in Palestine," by J. C. Finley; copyright, 1918, 1919, by Charles Scribner's Sons. By permission of the publisher.)

(I heard Dr. Finley give parts of this story of his walk in Palestine several years ago. I have been after it ever since. Finley knows more Bible than most D. D.'s—he learned it at his mother's knee. He is a great walker. On his recent ocean voyage he walked 100 miles, and in one of his jaunts afoot from New York to Trenton he was arrested as a vagrant.)

If Cook & Son could get him to lead a party afoot in Palestine, they would be overwhelmed with applicants.

Many of us will never have the joy of a visit to Palestine. The next best thing to such a journey is walking through it with Finley in his most realistic descriptions. This story is the editor's personal Christmas gift to you (F. M. B.)

A Mail Order Congregation

Buffalo Church Discovers New Answer For Old Broom—Why Folks Don't Go to Church
WILLIAM S. MITCHELL, Philadelphia, Pa.

They have no vague theories about the business of getting a congregation at a certain Buffalo church. They cannot afford theories more than can the theater or the movie. They have to know. And the facts, facts mind you, not theories, upon which they base their knowledge declare that one of the most definite reasons why most folks don't go to church is because the church has fallen down upon its sales method, or rather, that the church has changed its sales method in fifty years. The theater which depended upon the general desire of folks to go to a show and merely a Sunday nonpareil six liner to get them there would go into bankruptcy at the end of a week.

The funny thing about it, at this Buffalo church, was that they stumbled upon their new plan when they were not looking for it at all. It is a good story and worth telling for the hints it throws out for the discerning.

There was a star attraction at the Rotary Club one Thursday—a lecturer sent out by the state governments of several northwestern states. He was equipped with the ready wit of the Irish, the training of a lawyer, the enthusiasm of the big west and the finest travel wags imaginable. He made a distinct hit. Everybody was talking about it. Two members of this particular church who were present met afterwards and said, "Why not get out to the church next Sunday night? No one has said than attempted. It was done.

It was the first bit of publicity used in putting over this particular attraction which furnished the revelation of a new method of getting folks out to church. The time was so limited that the usual newspaper announcements were impossible. The copy was already type. Personal experience suggested to one of these two members that probably every Christian's family was bewailing the fact that they had had no opportunity to see and hear the lecturer. Why not capitalize all this publicity for the Sunday evening? Straightway tickets were ordered in plenty and a circular letter was sent to all the Rotarians. The pull of the lecturer was in its human interest and shrewd interpretation of what was really happening throughout the entire list circularized in advance of the lecturer's approach. The letter ran:

Were you present last Thursday at Rotary? Not, you missed the best feature in the year. So, we can imagine what your wife said to you when you told the family about Riley and his pictures. Now just to help you square yourself with the family we want to tell you that Riley will be at St. Sosos next Sunday evening. We are inclosing these tickets for your family, or your friends. Better have them early if you want seats.

Cordially, your brother Rotarian.

It is enough to say that over 1100 people attended that church auditorium the next Sunday night, and that the cost of the tickets, let-postage and some display advertising was

more than covered by the loose offering with a substantial surplus, which financed the further adventures in getting church business by mail.

At the board meeting the following Monday evening the topic of conversation was the crowd of the evening before. That morning the pastor, who had not wholly approved, down town had encountered three of the attendants of last evening, all outside the church. All had thanked him for the tickets and every man had expressed his enthusiastic approval of a church which had the initiative to get at folks in a new way. This was outside information for none of these three were church goers. In the board discussion one of the laymen made a very pertinent contribution. He said: "I've noticed that every department store makes its big money usually on staples but it isn't staples that gets the folks there to buy." That was a center shot. Following this tip the church resolved to make an experiment for six months with this newly discovered method and see what came of it.

Usually twice a month the Sunday evening service was featured. One night it was a very popular lecturer on Mormonism who came with a real message to waken the churches of the east to the Mormon peril. Another was an Easter Pageant. Another was the showing of the government pictures of the ruined churches of France and Belgium. Another was the fortunate securing of the son of Tolstoy, the great Russian. Another was the report of one of the most prominent men in the city just returned from the war lands (this was during war days).

During the six months an average congregation of some 600 plus was maintained. Three rose to highwater mark, one an audience of 1100, another of 1000 and another of 1400. Several were comfortably over the 800 mark. On the worst night of the six months, drenched with rain, over 400 people were in the church where under ordinary conditions there would have been on such a night less than 100.

Many different methods of reaching the people were tried out. The scheme which brought out the 400 on the rainy night was the use of a card for distribution from door to door, duplicating in size, color, type and general appearance the cards of a popular movie theater in the vicinity which made use continuously of this type of advertising. The result was a typical movie crowd that night. However, it was found that the most effective means was that of the mails, with a pulling letter, brief, spicy, the chief features displayed so as to catch the eye and mailed to a selected list.

The securing of sufficient names for such circularizing became a problem which was ingeniously solved. Only an occasional use was made of Rotary and lodge lists, as these include so many members of other congregations that the use might be resented. One week the school teachers of the city were circularized, and it is surprising how many came. The con-

stituency list of the church and its Sunday School membership was, of course, continually used. Names were solicited. Lists of boarders at neighboring boarding houses were secured. Poll lists were copied. Appeals were made both to members and to those who attended for the names of folks who seldom went to church.

The throng was continually varying. More people were reached during these six months than at any previous period. Numbers were brought into the church. Strangers attracted by this direct and personal appeal to come to church came, liked the spirit of the church, which was most friendly, and came again. One evening a member of the church encountered a young fellow in the same boarding house who boasted that he never went to church. He was on his way home from a service. When asked where he had been he mentioned this church. Surprised, the church member, remembering his boasting of his lack of interest, asked how it happened that he had gone to church that night. The reply was that some one had sent him a personal letter and invited him and he had thought he ought to go.

The average cost of circularization was from \$10 to \$15. It was discovered that if the letter was attractively written and printed one cent postage was just as effective as the sealed letter at 2c. Usually the envelope bore some legend or device to attract attention. Important, rubber stamped across a corner was one scheme. The name or picture of the church frequently appeared. It was also discovered that 600 was the best average circularization. This number produced the maximum result for the minimum expenditure. Plus the usual attendance and the growing group of those who

were catching the habit this could be depended upon to produce an evening audience from 500 to 800. With an attraction of n it was proven that a congregation of 1, could be secured as certainly and continuously as the result from any other business operation.

One of the interesting features of this method was its self-financing character. This seen at a glance from the items of six weeks.

Feb. 24, Expense \$22.05, attendance 1, collection \$76.

March 3, no feature, attendance 200, collection \$16.

March 10, Expense, \$8.80, attendance 8 collection \$50.

March 17, Expense, \$29, attendance 600, collection \$40.10.

March 24, no feature, attendance 460, collection \$25.00

March 31, Expense \$16.10, attendance 1, collection \$44.00

There is no question that if a church has preacher, music, friendship, special evening worth featuring that the mail order congregation is a possibility. It will take skill in writing of the letter that brings the congregation. It will require labor in addressing and mailing. It will call for resourcefulness in topic and event but it is worth while, for modern church must go after business if it is to win the world for Christ. The day when we put religion in a flyspecked church window and waited for folks to come and buy below half a century ago with the corner store, sawdust box and the candlestick methods. We must carry what the church has to sell to people who, in their hearts want to buy, will not until we sell them.

I Walked Last Night in the Shepherds' Field

JOHN H. FINLEY, Ex-Commissioner of Education, N. Y.

One of the most appealing and most picturesque journeys of all history, was made from Beersheba as the starting-point; it was the journey on which Abraham set out when he went with his little son Isaac to offer him up for a burnt offering on Mount Moriah.

I started, not as Abraham, early in the morning, but at noon, when the mid-August sunshine was blazing over the desert to the south. But before evening I passed him somewhere near the foot-hills of Judea, in the level stretches of the land of Simeon.

But Abraham had very good reasons for not wishing to get to the end of his journey earlier than he must, for when he reached the Mount he was, for aught he knew, to sacrifice his only son through whom the promise of his becoming the father of a multitude of nations was to be fulfilled. I saw him and Isaac toiling slowly on the way far ahead of me toward evening. As I passed them I could see Abraham looking away from the boy toward the heaven and its stars without number, and thinking, doubtless, that Eliezer of Damascus might, after all, become the possessor of his house.

I thought of this ancient father and son through the night, but I thought, too, of the thousands of fathers whose sons were march-

ing to sacrifice that very night, in Europe, marching to the places of burnt offerings, hundreds of mounts from Kimmel to Me and with no certainty of any such substitution for their sons as Abraham found at the moment. And now America has come to trial of her faith in the tenets of her profession and her teaching. As an American I am proud of the response to the test. America has questioned the call of justice and of human right. I see the millions going forward, slowly, as did Abraham, who took three centuries to make the journey to the site of Mount Moriah, (and in my heart I, a father, forgive him), but by forced marches. America's growth from her Beersheba is indeed a more glorious chapter in history than Abraham's. America looks at the stars in her own heavens, not doubting that the sacrifice, whatever it may be, will not quench that which the stars symbolize.

It is said in guide-books to Palestine, published before the war, that one who travels the low Hebron should take a "dragoman, horses and tents," together with an "escort of Turkish soldiers;" and I have since many times been told that one in those days never goes for safety an escort of a dozen men. But

precaution, now that the English have come, seems not to be necessary. I travelled alone through the night without serious molestation.

On the contrary, great courtesy and hospitality were shown me along the way by the fellaheen as well as by the British officers and men. This wayside kindness showed itself chiefly in keeping me supplied with water. I can understand why blessings were promised by Christ to those who gave cups of cold water. In the heat of the afternoon, when the supply in my two canteens was getting low, I came upon a company of men putting up telephone-lines from Hebron to Beersheba. They filled one brimming cup for me from their "fantasia," and then told me of their camp, six or seven kilometres beyond, where I should find other "fantasias"—as I did, with most hospitable attendants, who offered also bread and cheese and syrup.

In the late afternoon I passed the only village at the roadside between Beersheba and Hebron—the ancient village of Debir, which has probably much the aspect of its ancient self, except that in Joshua's time it doubtless had walls. It was then the village of the giants who stood out against the Israelites till Othniel, a kinsman of Caleb, overcame the city, encouraged to such hardihood by Caleb's proffer of his sister in marriage to the warrior who should first enter its citadel.

A hard lot have the women of Palestine. It is not an infrequent scene to see a man mounted on his donkey, the wife following on foot, usually carrying a burden.

It was on this road, near Bethlehem, that I saw a father so mounted, the wife following, carrying the child, and another child following her. I think the father was becoming conscious of our Western attitude of women and children first, for while I was preparing to take a snap-shot of the little family the father was having the child shifted to his arms. Or was it his paternal pride showing itself in his desire to have the child photographed with himself?

I have often thought of this scene and expressed the hope that Joseph did not treat Mary so, that he did not make her walk and carry the child as they journeyed down into Egypt.

At this village of the ancient giants, the "muktar" called to me as I was passing, whether in friendliness or in hostility to the passing stranger I could not tell, till by signs he made me understand that he was asking if I would not stop and sleep in his village, or have food and drink. I gladly accepted his proffer of water, and he sent a bright little fellow pattering off up the hill to the well with one of my canteens. When it came back filled and coolly moist, he tried to prevent my giving the boy a bit of immediate reward for his act of kindness.

At this village I was attracted by the scene on the opposite side of the road, where between fifty and a hundred villagers were threshing millet, some driving the oxen round and round, some winnowing with the pitchfork, some sifting with the sieve, some gathering the grain, some carrying away the straw. It was an interesting and picturesque scene, but it was also one of the happiest scenes,

suggestive of the widespread and higher happiness that might come—will come again to the Holy Land when the hills as well as the plains are blossoming and men are laboring profitably in some intelligent co-operation with Providence, and incidentally giving the women freedom to live as creatures with souls.

The walk across the plains had been hot and uneventful but not uninteresting to one born on the prairies of the United States and accustomed to great level stretches and horizons. There was, however, the added charm of the wilderness mountains rising hazily on the eastern edge. But even the winding white road had its own fascination, and when, as several times happened, I saw a gray cloud going before me in the solitude, though I knew it was only a little whirlwind that was moving along and whirling the dust, I could understand how the children of Israel might have seen in such a natural phenomenon the "pillar of cloud" that gave them guidance on their way across the desert not far away. Once the cloud became clearly a great gray cross lifted against the blue sky over the Judean hills.

Nowhere else in lower Palestine was the far past so close. There was no near association for the most of the way across the plain to disturb the consciousness of the past, and I was free to spend most of the time in the company of Abraham and his boy Isaac, Elijah, David, and others of those ancient days.

And when the night came on it was almost as light as day, for the moon rose in full orb out of the desert of Maon, where once dwelt the churlish Nabal and his wife Abigail, who, after her drunken husband's "heart had died within him and he became a stone," received a proffer of marriage from David, and who (though insisting with a humility which is expected of the man rather than the woman, in America, that she was only a servant fit to wash the feet of the servants of such a man, hasted and, attended by her five damsels, went in stately procession to become his wife. One could find here a setting for a romance if the Scripture record did not tell us in the next sentence that "David also took Ahinoam of Jezreel, and they were also both of them his wives." As it is, it gives fit background to the incident, which must appeal to every boy, of David's taking the spear and cruse of water from behind the head of Saul as he lay asleep in his place "among the wagons," when in pursuit of David; and to that incident which followed the next day when David, on one of the bare hilltops called to Abner, and in measured sarcasm rebuked the war-lord for not keeping better watch over his king.

And one is ready, too, to believe the tradition that Judas Iscariot (Judas of Keriot) was born somewhere over in this wilderness to the east, which turns to blackness when the moon crosses the path and lights the western hills toward Gaza.

Among the Judean hills one has other attendants. One to whom I was especially indebted was the daughter of Caleb, Achsah, she to whom he gave the "upper springs and the nether springs." Not far from Hebron had been pointed out to me the "upper springs" as I went to Beersheba in the morning of the

day, but toward midnight I was more anxious to find the "nether springs." It was not Achsah who discovered them to me, but it must have been one of her descendants, this lone wanderer who came out of the fields, and who not only showed me the springs, but also instructed me in the best way to lap up water with both hands (instead of but one, as did the successful candidates for Gideon's band). I never dreamed, Achsah, when I stumbled over your name as I read it at my mother's knee (and my mother's name meant in Scotch "daughter of the place of the upper springs"), that I should some day be grateful to you for asking your father to give you those springs that have continued to flow on through the centuries since and quench my thirst in the twentieth century A. D.

Refreshed, I went on toward Hebron. But instead of walking down through the shadowed streets of the city, by night I took a by-path, a lane with highwalls on either side, down through the Vale of Eschol, where the Israelitish spies had found the marvellous grapes.

It is the law of custom in the East, I am told, that one may enter a vineyard and eat all one wishes, but may not carry anything away. I had been without food on the journey, and my "mouth watered" for grapes (for, as when the spies entered Hebron, it "was the time of the first-ripe grapes"), and yet at that time of night I hardly dared to enter one of the continuous vineyards, not knowing whether some watchman sleeping in the towers that guard them might not take me for a marauder instead of an honest but hungry pilgrim. In vain I searched the vines hanging over the walls to find a chance cluster, and went on my way with no such fortune as the two men who, long ago, found one cluster so large that it took both of them to carry it.

Higher up in the hills, near the place of the "upper springs," I passed a village in its slumbers, a village that had slept through a million and a half of nights, for it was one of the Canaanitish cities taken by Joshua and given as an inheritance to Judah.

This village, four thousand years old, is without certain facilities which the newest town in Oklahoma would insist upon having in as many hours as this village has known years. It stands upon a hill almost bare of trees, and looks by day at the left between the mountains to the Mediterranean Ocean, and at the right across the Dead Sea to the mountains which give their background of mystery to so many places in Palestine. It could have seen the star over Bethlehem if it had been awake on the holy night. And if it had risen and moved itself to the other edge of the hill, it might have seen the burning lamp that passed between the carcasses in Abraham's dream beneath the oaks of Mamre, a few miles away.

This village, Halhul, is like one of our Indian adobe towns, except that the huts are of stone. There are no streets, only winding, labyrinthian paths round and about, up and down, sometimes over the roofs of the huts—paths made by the feet of men, women, children, and donkeys through the centuries. There are no

vehicles, wagons, automobiles, or street-cars. There is no post-office, for never a letter comes to the village, I suppose. There are no newspapers, no schools, no places of amusement (there is one man, at least, who plays a primitive pipe), no running waters, no signs, no stores, so far as I could see, no libraries nor books, no women's clubs, no telephones—there was nothing to give the inhabitants communication with the world beyond the sight of their eyes or the reach of their feet. And few, I suppose, had journeyed beyond Hebron to the south, or Jerusalem at the north.

Halhul! What a new life would come into your old stone body if the children of a typical American village could come to sing and play with your children. Halhul! How many summers will you sleep in the sun, how many winters will you shiver in your windowless huts, before the civilization which has come up to your gates, across the seas and up from the ports of Egypt, shall not only pass like the automobile at your feet or fly like the aeroplane over your head, but will enter your heart with its joys, its higher joys and its deeper sorrows. Halhul! Will not the new Joshua give you an inheritance not merely to some particular tribe or nation, but to the world, that it may add its cosmic gifts in this age to those which you have gathered out of your long past with its narrow horizon—a horizon whose edge is not cut by the skyscrapers of America!

Halhul! I should like to come to you in the year of our Lord 2000!

It was up on the hill just outside this village that, according to tradition, the prophet Jonah was buried. Jonah, that first municipal reformer, who complained against the Almighty because the fate which he predicted did not overtake the city of Nineveh, Jonah who was "angry for the gourd" that grew up in the night and perished the next day. If thou couldst but see this eternal village in which thou art sleeping, Jonah, thou wouldst indeed know that the Lord was "a gracious God, and full of compassion."

Over hills and through valleys that were awesome with the moon shadows—were these not perhaps the very valleys that had given the Psalmist his metaphor of the "Valley of the Shadow"?—I journeyed on by the winding road, down at last past Solomon's Pools (one empty of water, one almost empty, and the third planted in tomatoes and other vegetables), down into the fruitful Vale of Urtaş, which Solomon may have had in mind when he wrote of descending into the garden "to see the fruits of the valley, to see whether the vine flourished and the pomegranates budded," filled now with Anzac troops beginning to stir themselves at the first premonition of day. Then on till the roofs of the little town of Bethlehem began to appear in the dawn. The morning star was burning in the sky above it with a brilliancy that seemed supernal. Over the Bethlehem on my horizon it stood, toward the Shepherd's Field, till the walls of the little city itself hid it from my view.

(Continued on page 294)

An Apology from The Editor of The Expositor to the United Brethren Church—With a Christmas Gift Attached

The Religious Telescope, commenting on an editorial in the Christian Century which quoted some figures on the living wage for ministers, heads its editorial "Some Punk" and makes some most serious charges.

The Expositor wishes to take and deserves all the blame and censure. The Christian Century should be completely absolved, and The Expositor asked its permission to take over the controversy and make it a matter between The Religious Telescope, representing the United Brethren Church, and The Expositor, speaking for the underpaid ministers of that church, but not at their request.

The Telescope makes these charges:
The Expositor:

1. With quoting figures wide of the mark.
2. With giving the average salary of 1868 U. B. ministers as \$1030 per year.
3. With stating that the U. B. church secured untrained laymen at \$5 a Sunday to serve many of their churches.

The Telescope claims in its own defense:

4. That instead of having 1868 ministers shown by their 1921 Year Book, that perhaps 200 of them divide their time between secular business and their churches, making their active ministry number over 10 per cent less than shown.

5. That the figures I used from the 1921 year book should have \$163,066 added to them.

6. That the average salary of United Brethren ministers is now \$1255.

7. That United Brethren preachers have no real cause for complaint considering the increase of \$628,344 during the quadrennium.

The Expositor apologizes for quoting from the 1921 year book, and therefore giving figures "wide of the mark."

The Expositor apologizes for not knowing that some 200 of 1868 ministers shown were dividing their time between business and the churches they serve, and that the U. B. church had only about 1681 ministers to care for their 3440 churches.

The Expositor apologizes for making the statement that the U. B. church had a device or plan for securing preachers at \$5 a Sunday, when all the information it had was that the U. B. church lost 162 ministers last year, and gained 119 local preachers. The Expositor knew that local preachers usually got \$5, or nothing, for a Sunday sermon. The loss of 162 regular ministers and the gaining of 119 local or amateur preachers apparently was the result. And I beg to submit that with 1681 regular ministers fading away at the rate of 162 or 10 per cent a year, some such device will need to be adopted.

But I owe a much greater apology to the underpaid, debt-ridden ministers of the U. B. church for not having stated their case more strongly.

After deducting 10 per cent of the number to account for 200 half preachers, and after adding \$163,066 salary increase, not included in the figures I used for total salaries \$1,927,816, we have \$2,090,882, which gives an average of \$1244 or \$1255.

But you do much better than that. Your church pays ministers in the five favored conferences an average of some \$1749 a year. So that (419) one fourth of your ministers in the Allegheny, East Pennsylvania and Pennsylvania, St. Joseph and Sandusky districts get \$732,694 of your \$1,927,816 total salary, plus the increase.

In the 1921 Year Book you have an increase of \$312,502, but 279 ministers in Pennsylvania got \$136,000 of that, leaving \$176,502 for balance of 1402 ministers. And very little of that went to your ministers who get less than \$1,000 a year, the increase going largely to the \$1500 or more men.

How many men in the U. B. Church get less than \$1000 a year?

To the \$1,927,816 let us add your 1921 increase of \$163,066, making a total of \$2,090,882. Deduct from it the \$732,694 paid 419 pastors in 5 conferences, leaves \$1,358,188 for the 1249 pastors, making an average of \$1083 a year. So that my \$1030 average that so aroused your righteous indignation was only \$53 from being correct for three-fourths of your ministers, even with your latest increase of \$163,066 added.

Let us see how some of these 1249 ministers fare.

Conferences	No. of Preachers	Average Salary
Erie	62	\$1007
Illinois	101	\$1069
Kansas	137	\$1013
Wisconsin	24	\$ 993
West Virginia	88	\$ 964
Nebraska	82	\$ 841

So that you have some 534 full preachers getting an average of \$990 a year, \$82.50 a month, \$19 a week or \$2.71 a day, supporting, save the word, families of five and six.

This \$82.50 is \$30 less per month than a 16-year-old machinist apprentice gets and it is only \$9 more per month than the lowest paid labor in America. The section men, ignorant and unskilled, are paid \$73.56 per month by railroads, and the steel company pays its lowest unskilled labor much higher wages.

But only half of these 1249 get their \$1083 a year. You say the average salary for United Brethren ministers is \$1255. Here are 1249 that get \$1083 and for every man of the 1249 that gets \$1255, another man gets \$911, and for every preacher in the six conferences mentioned that gets \$1255, another man gets \$725.

Whose business is it?

If the U. B. church can hire men at this price why should the editor of The Expositor shoot "punk" at it.

So far as the men are concerned, if they remained unmarried, and did not bring children into the world, it would be no one's business. But when some 1,000 women are being sweated, and some 4,000 children are undernourished and improperly clothed, then it becomes a matter for publicity and censure.

The United States set the minimum subsistence level for a family of five in 1919, at

\$1575, and the minimum of comfort level at \$2024.

One of your honored bishops condemned in drastic words The United Steel Co., for paying its unskilled labor an average of \$1466 a year.

And your church concurred I believe in the following social creed of the churches put forth by the Federated Church. Article 15 of that creed states:

"A living wage as a minimum in every industry, and for the highest wage each industry can afford."

You can duck on this by saying that what you said applies only to industry, and not to the church. Then the church's creed for the church, I suppose is:

"A starvation wage as a minimum, and the lowest wage that the Church of Christ can get the minister for."

Whose Business Ought It to Be?

You lament in your 1921 Year Book that you only gained 3026 members. I'll tell you why. Every preacher who was getting less than \$1000 a year was working at secular labor to keep from going into debt and to provide decently for his family. He had Apostolic approval for doing so. And while he was working, he could do little more than preach two sermons on Sunday. You got part time—you got what you paid for, and no doubt half of that 162 ministers that left your church left because you did not pay enough to support their families. And if you wont pay a man more than \$700 a year for supposed full time why should you rail at me for the \$5 a Sunday sermon proposition?

The Suffering of the Innocent Wives and Children.

Here is a U. B. pastor in Oklahoma with nine in family, and he gets \$700. If it were not that an Expositor preacher sent them a splendid box last Christmas they would be suffering for clothing; the children ranging from 1 to 17 years, all girls except one, the seven-year-old boy. The patient wife and mother says gingham is 45 to 60 cents and percales 35 to 50 cents, and \$700 is not sufficient for food alone for nine. The family goes in debt—in \$200 now, and going deeper. Membership 140, growing, but made up of well-to-do farmers, many owning autos, and cheating the Lord of his due to buy gasoline to go—go—all the time. And when they die, they can go to only one place.

I could give you plenty of similar letters.

You knew these conditions, and why didn't you instead of quibbling about the minor matters in my statements face the music? Instead of justifying your church, you said "Some Punk." The reason I know that you know them, is that you left a hole in case you had to retreat. I quote from your editorial:

"Always there will be isolated instances of a hard task-master and a poor paymaster. . . These we cannot avoid, and may require considerable time before conditions can be remedied."

"It might be worth while, however," you add, "to state that the man who seeks to be most unlike Jesus Christ in returns for his work may be somewhat unlike him in other respects."

As to the "hard task-master and poor pay-

master" clause you will notice the financial plans of all denominations are so laid that the salaries of bishops, secretaries and other officials, editors included, are not affected by these "hard task-masters and poor pay-masters." The money that pays these salaries comes off the top. In some things we are brethren—but in salaries it's every man for himself and the devil take the poor preacher.

As to the implication that men who are asking for a salary sufficient to feed and clothe their families are un-Christlike, I resent it, and brand it as a lie. They are un-Christlike if they allow their families to live under conditions imposed by your section-men salaries.

If these men are un-Christlike because they seek the increase of a few hundred dollars to their \$800 or \$1000 salary, what will you say of officials getting twice, three and even four times that much for setting up pins for salary increases?

It can be remedied.

Here is a story that should have occupied the first page in The Religious Telescope. Have you ever printed it? If not, why not?

How a Conference Superintendent Raised His Preachers' Salaries

Dear Sir:—

In conformity to my promise of some days ago I have gathered some statistics regarding the advance in pastor's salaries, through the efforts of Conference Superintendent Dr. J. E. Shannon.

It is impossible to make comparison of all charges of the conference for the years 1915 and 1920 on account of change of boundaries, but so far as they can be made are as follows:

In 1915 fifty-nine charges supplied by full time preachers paid an average salary of \$658 with a parsonage nearly every instance. These same charges pay an average for 1920 of \$1310. In 1915 the highest paid pastor received \$1250. In 1920, \$3000. In 1915 only eight pastors received \$1000 or more. In 1920 all of the 59 were paid more than \$1000. Some of the lower paid pastorates at the present time are served by student pastors. In 1920, 29 pastors received \$1500 or more.

There are an additional ten charges, served by student pastors or men who devote only a part of their time on account of age, which in 1915 paid an average of \$420, that pay for 1920 an average of \$764. One student pastor receives \$1300.

This was brought about by the Conference Superintendent at the conference session of September, 1919. The lay delegates knew that the superintendent would not be a party to appointing any man to a pastorate which paid less than \$1200, and a parsonage and expect him to give full time. This did not add to the popularity of the superintendent in certain quarters, but in 1920 he announced before conference that the minimum salary for full time would be \$1500, with parsonage. The results are apparent. The charge of which I am pastor, which is a village station in a rich farming community, paid in 1917 \$800, in 1918 \$1000, in 1919 \$1500. This year (1920) \$1800. When our bishops and conference superintendents become as much interested in pastors' salaries as the Interchurch World Movement was in

(Continued on page)

Methods of Church Work

E. A. KING, Editor

We have come now to the last month in the year, December! The record of the year has been made and cannot be changed. True there looms before us the hope of a new year in which to make up our losses, or correct our mistakes, or atone for both sins of omission and commission! But let us thank the Good Father for Christmas. It is the season when we can meditate upon the goodness of God, and the love of God (John 3:16) and thank him for the best gift of the year, the gift of Christ. There should be gladness in our hearts. Especially should the minister of the Christmas gospel be glad. It is the season of the year when even hard-hearted men soften and stingy men grow liberal! Let us make a great deal of Christmas this year.

* * *

The reader will notice in the Methods Department this month quite a number of references to moving pictures and the use of lantern slides. This kind of ministry is growing by leaps and bounds. Sometimes the minister feels a bit sad to think that if he advertises a sermon for Sunday night only a handful of faithful people attend, but if he puts on a good moving picture the crowd packs the house! Still, it is one of the conditions of the age we live in. Moving picture theaters have educated the people—the public school, chambers of commerce and all the rest are using pictures. Why not the church? Jesus spoke in parables and some moving pictures teach powerful religious and moral lessons. No doubt we must get used to it and adjust ourselves to the new fashion. The point of it all is this. Master and use the moving picture for the high aims of religion, do not permit the moving picture to master and use you.

* * *

Another emphasis we are trying to make is the importance of preaching sermons about the Bible, lecturing on the Bible, and giving Bible readings. Our churches need this very much. A great many people are reading the Bible, if at all, to find proof texts to support arguments for peculiar doctrines, or for the demonstration of some cult. When one begins to investigate along these lines he learns that there is a woeful lack of knowledge among our own people as to the origin and the purpose and the contents of the Bible. By all means include in your plans for the new year some special Bible teaching and preaching.

We have found these books of great help. "The Bible Its Origin and Nature" by Marcus Dods (Scribners N. Y.). "Our Bible" by Herbert L. Willett (Christian Century Press, Chicago). "A Guide to Bible Study" H. E. Richards (Oxford University Press, N. Y.). "How the Bible Grew" by F. G. Lewis, (University of Chicago Press, Chicago). You will find splendid articles on the Bible in Peake's "Commentary" (whole Bible in a single volume pages 1-132). (Thomas Nelson

& Sons, N. Y.). There are a great many other books, of course, but these we have used and know. We are giving a series of seventeen mid-week lectures on the "Content and Value of the Bible" in our own church and the people appreciate them. "Outsiders" are being reached.

* * *

No doubt Christmas will find some of our readers seriously considering the ministry as a life work and some will be struggling with "ministerial economics." Suppose we all read "The Economic Struggle Within the Ministerial Profession" by A. E. Hammond in "The Journal of Religion" (University of Chicago Press, Chicago). Also read "Protestantism and the Masses," by James J. Coale in "The Yale Review" (New Haven, Connecticut). These magazines may be had at your public library. No man can judge for another man but we hope all our readers will remain in the active pastorate and work with us for a better day for the minister. Let us stand together in our common struggle for a perfected church and the realization of the Kingdom of God.

* * *

As it is Christmas-tide the editor wishes to express his thanks to all the great family of Expositor readers for their helpfulness, their encouragement and words of appreciation. Almost every mail brings word from some brother who has been helped by this department. It is stimulating and exceedingly worth while to know that all over the world there are men who read and profit by this effort. Will you not make Christmas a notable event for the editor of this department by sending him samples of your Christmas and New Year messages, programs and other things? We are about to face a new year together, why not make the joyous days of Christmas resolution days also? Resolve, then, to send some news to Rev. Elisha A. King, 594 South 11th St., San Jose, California. "Do it now!"

FOR YOUR CHRISTMAS MESSAGE

Mr. T. M. Swann has written a beautiful Christmas thought, a part of which we print for your Christmas message if you care to use it. Perhaps you can incorporate some of the suggestions:

What Is the Christmas Spirit?

1. It is the spirit of genuine worship. The heavenly hosts worshipped on the Judean hills on the night the Christ child was born, as they sang the song that has never grown old: "Glory to God in the highest, and on earth peace, good will toward men." The shepherds and likewise the wise men worshipped when they had found the Christ.

2. It is the spirit of peace and good will toward men and among men. When the day comes that the nations of earth will stretch

out their arms and receive the peace that the Christ offers to all, then wholesale slaughter will cease, then unrest will cease, then hatred and distrust will cease and good will among men will prevail.

3. It is the spirit of service. "The Son of man came not to be ministered unto, but to minister and to give his life a ransom for many." And, we have not caught the Christmas spirit until we catch the spirit of service, and count it a greater joy to serve than to be served.

4. It is the spirit of giving. "He gave Himself for us." "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich." The selfish man knows nothing about the Christmas spirit.

5. It is the Christian spirit. It is the spirit of those whose lives have been yielded to the Christ, and who partake of his nature.

6. Finally, it is the Spirit of Christ. Without his coming there could not have been a Christmas. Without him in the heart, there can be no true celebration of his coming by men and women of today.

What a beautiful spirit is the Christmas spirit! And, who could not wish that it might be projected into the new year, and lived through the moments of every day of the New Year!

A WHITE GIFT VESPER SERVICE

A beautiful and practical giving Christmas service was held last year in the First Congregational Church of Toledo, Ohio. On the outside of the calendar were the words, "In-so-much as ye did it unto one of the least of these, my brethren, ye did it unto me." The service was held at four p. m.

The program consisted of a processional, "O Come, All Ye Faithful," invocation, scripture story, instrumental music, and a Christmas Pageant called, "Following the Gleam." At the close of this the church societies, classes and departments of the church school brought "white gifts." These were unique. For example, the cradle roll department (called the Baby Church) gave a baby ward to the Maternity hospital. Many of the gifts consisted of baskets of food (Christmas dinners) for needy families. Money was given to buy gifts for poor children. One class of girls gave a "Christmas tree and party for twelve little girls." Money was given for one of the denominational colleges. A gift of money was made for the city mission and a gift for European relief. Blankets were given for emergency cases for the Social Service Foundation. Money was given for the missionaries.

At the conclusion of the giving of these presents (a part of the service) the guests present had a chance to share in the giving through a free will offering. Altogether it was a great service made memorable because so many had a part in expressing the Christmas spirit.

HOW TO PLAN FOR CHRISTMAS SUNDAY NIGHT

The following comments by F. F. Peterson are taken from a Baptist publication and they are so good and wise we wish to share the suggestions with our great interdenominational family:

What kind of a Christmas celebration shall we have?—this is a perennial question. That there must be one is generally accepted. But it need not be a perfunctory affair. It may be an occasion—an occasion for the recognition in a proper manner of our Lord's birthday, for the bringing to the church of crowds of people who seldom worship, and for the expression of the joy and gratitude so real in many Christian hearts.

How shall this be done? Go back to the annual meeting of your church school where the committees are formed and appoint a committee which shall have in charge all concerts and programs of special days for the whole year. Those serving on such a committee should become specialists, keeping scrapbooks to be used for reference from year to year and for the filing of suggestive material used by other schools or organizations.

Shall we make the Christmas concert big enough in religious and educational appeal to have the right of way on that Sunday night? Why not? Of course, there are some exceptions to the general rule, but usually such a plan is practicable. The church will gain by such a recognition, and the school program will have a wider acceptance.

What programs are best? Certainly not those which use children for "exhibition" purposes, as is so frequently the case and quite as certainly not those of a cheap music and feeble rhymes, which so completely engage the attention of many music houses grinding out this outrageous stuff.

Some adventurous spirits use pageantry to make vivid the fact and meaning of our Lord's birth. This calls for careful selection of the individuals who are to participate, thorough training and appropriate settings.

Many schools use the entertainments arranged by the missionary societies. "The Song in the Sky" is an exercise sent out by the department of missionary education of the Northern Baptist Convention. "White Gifts for the King" (Meigs Company Indianapolis) is a Christmas service familiar to many schools. Van Dyke's "The First Christmas Tree" and Hamilton M. Mabie's "The Book of Christmas" are two good substitutes for the story part of the original. For those who have never used this service there is a fine opportunity to make a real Christmas with the essential element of giving worked out in a most comprehensive and attractive way.

There is no reason why a more extensive use of the stereopticon should not be made. A whole program of pictures of the best masters interspersed with Christmas songs and scriptures, would relieve the monotonous sameness of the average Christmas festival.

Some use of the dramatization of Christmas hymns is another avenue for effective presentation. "When Shepherds Watched Their

"Flocks by Night" could be sung by a chorus while another group of people is giving the picture in tableaux. The proper use of scripture, offertory and recitation would naturally come between verses.

A close study of the Christmas service of worship in the "Hymnal for American Youth," by H. Augustine Smith (Century Company), will be profitable to those looking for the best form of Christmas expression in the Sunday School session. In fact, if it would seem that no program is wholly satisfactory, a real service may be enjoyed if some of the ideas here suggested are followed. Our aim in the Sunday School Christmas concert is not alone a merry Christmas, but also the Lord's Christmas.

CHRISTMAS LIGHTS

By securing pieces of colored glass 3½x4 inches and placing these in the stereopticon, one can add greatly to the effectiveness of the Christmas entertainment when the colored light is turned on the participants. Colored tissue paper between two plain slides will give the same effect. The value of the entertainment is frequently multiplied by the use of colored lights.

CHRISTMAS READING WITH PIANO ACCOMPANIMENT

One day a Western pastor was buying a copy of "The Mansion," by Van Dyke, in a Chicago book store, when a minister standing by him remarked that he had once read, with piano accompaniment, "The Other Wise Man" to a group of his young people in his own home. He suggested that "The Mansion" might be used in the same way. The pastor on his return home concluded to condense the book into a single reading and have it set to organ accompaniment in a church service. This was so well received that he has since been asked for another such series.

The pastor was the Rev. W. C. Snider, of Morris, Illinois, and the minister who made the suggestion was Rev. Cleland B. McAfee, of McCormick Theological Seminary. The idea is not copyrighted and may well be adopted in many other churches. Try it. On application to the Stewardship Department, 156 Fifth Avenue, New York, a typewritten copy of the abridged edition of "The Mansion" can be borrowed. In the Morris church that accompaniment consisted of "The Berceuse," from Jocelyn, "The Barcarole," "Saved by Grace," "Rock of Ages," and other similar selections.—Every-one.

A GIFT FOR YOUR PEOPLE NEW YEAR'S SUNDAY

Suppose you state on the last Sunday in the year, or through the newspaper that on New Year's Sunday morning you will give every person who comes a generous check! It might arouse curiosity and bring out a great congregation. You can buy the "checks" of Woolverton (Cedar Falls, Iowa, at \$1.00 per 100), date them and sign them and distribute the same as you promise. The check has some good poetry

on it and carries the following printing: "To the Bank of Good Cheer. Pay to bearer, 365 days of health, contentment and much prosperity." Try this and you will make a hit.

CHRISTMAS CARDS FOR PERSONAL USE

If you wish a supply of choice Christmas cards beautifully illustrated with colored art pictures that also bear Christian greetings you should send for samples to Goodenough & Woglom (14 Vesey S., N. Y.). The same Company issues some beautiful Christian Fellowship Greeting cards at \$2.00 a hundred or 20c a package. Last year the Hope Press, Mendota, Ill., issued a very fine line of personal Christmas greetings at reasonable rates. We suggest you write to them for samples. The minister and his family deserve something personal once in a while especially at Christmas.

"WHITE GIFT" SUGGESTIONS

At your Christmas service you may wish to use the "White Gift" service. If you do it would be worth your while to send for Phoebe A. Curtiss' little book "White Gifts for the King" (Meigs Publishing Co., Indianapolis, Ind.). Also ask for the "Christmas Service" prepared for the use of churches and schools. The cost is not very much.

Whether or not you use the service as prepared here are some suggestions. The text of the sermon may be "God so loved the world that He gave." The call to the individual is for three gifts to God, first, myself; second, service; and third, substance.

The gift of self is really a decision to accept Christ as Saviour and to give one's life wholly to him or it is to consecrate one's life to him or to reconsecrate the same. The gift of service in and through the church will depend upon the needs of the individual church. The gift of substance will vary also according to the need but there should be opportunity for gifts to the local church, to home or foreign missions or to both, and to some local charity.

If you care to use a printed folder that sets forth these items in a beautiful way you may secure them of the Meigs Co., at 50c per 100 copies. If you have never used this service you will find it wonderfully stimulating and helpful.

SUGGESTIVE CHRISTMAS EVE PROGRAM

The 7th Presbyterian Church of Cincinnati carried out this program a year or so ago. 6:00 p. m., trombone choir from the tower. 7:00 p. m., carols from the steps. The singing was by a boy choir. At 7:45 the regular Christmas eve religious service was conducted.

SING CHRISTMAS CAROLS

Our church has continued the custom of singing carols on Christmas morning. About forty young people, with automobiles meet at some home, usually at the minister's, at about half past three a. m. There they have something hot to drink and then out they go on their joyous errand. A carefully selected list of homes is made and copies given to each driver. Usually the singing is done at the

homes of the aged, the shut-ins and the sick. The singing party concludes its rounds at sunrise at the County Home and hospital. Here they sing all their Christmas hymns. It is a great experience for all who sing and listen. Some churches here start out at midnight but we believe the morning hour is best.

EVERY MINISTER CAN HAVE AN ASSISTANT

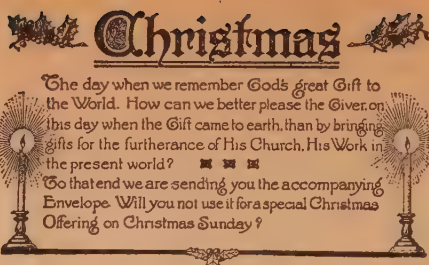
It has often been said that no wonder some ministers do so much, they have plenty of money to do with and assistants to help them! Very likely there is some truth in the statement, but it need not remain true that you and I should continue to be handicapped because we are among the unfortunate class of those who are without money or helpers!

The Expositor, itself, may become your very best assistant. In fact we have been told this repeatedly. One way this can be made true is by telling you where valuable helps can be found. We have in mind, just now, your Christmas needs. You wish to arouse your people to a deeper sense of the meaning of Christmas, you feel in your pastoral heart that you would like to send to each parishioner a nice Christian holiday greeting. How can you afford to do these things?

Suppose you think of Mr. R. W. Woolverton of Cedar Falls, Iowa, as your printer, your "Assistant Pastor." Turn to his envelope of samples and propositions. We have one before us now. There are 30 beautiful, little "gift booklets" listed at 5c each, 50c per dozen, \$4.00 a hundred (assorted if desired). Here are some titles: No. 714 "Christmas Greetings," No. 715 "A Christmas Greeting," No. 716 "A Christmas Legend," No. 717 "A Legend of the Wise Man," No. 718 "A Holiday Greeting." Then you can plan on the new year, etc. There are a lot of other titles. You can order by the numbers given here. These come with envelopes. There is a place on each one of the booklets for your signature.

Now how are you going to pay for these? The fact is, you do not need to pay, the people will do that! Just talk this all over with your deacons, or advisory committee, or whatever official body you have and get them to agree to your plan of sending these greetings. Get them to agree to allow you to take a Christmas offering and to take out the cost of the greetings, the balance to go into the treasury. Church people, and others also, like to make offerings at Christmas tide, but they give more if the offering envelope is beautiful and appropriate. In calling for such offerings it actually pays in cash to make the event beautiful. Of course you send the greetings independently of the call for an offering. Let this be personal. Make the offering a church affair.

There is another firm of printers that we think of as an "Assistant Pastor." Goodenough & Woglom (14 Vesey St., N. Y.) is the name. This year they have gotten out one of the most beautiful calls for a Christmas offering we have ever seen. Here is a picture of it.



REPRODUCED BY WOODS CREEK PUBLISHING CO.

The original is in colors (\$1.50 per 100). Send this to all your people and enclose one of the Goodenough & Woglom Christmas offering envelopes with it and you can rest assured that you will have a goodly sum of money left over after paying expenses.

In carrying out this plan you have spent some energy, made a slight venture and have made use of your "assistants" and put over a good piece of work. These experiences tend to bind the pastor closer to the church and in a small church in a small town it helps wonderfully to keep up the spiritual morale. We have tried it and we know.

OFFERS CHRISTMAS PROGRAM HELP

Churches planning Christmas programs may find suggestions for their celebrations in the program used last Christmas by the church at Pasadena Cal., Dr. Robert Freeman, pastor. It is entitled "Christmas Land." The order of service was as follows:

During the organ prelude the angel choir took its place, after which a hymn, "Pilgrims to Christmas Land," was sung. The scripture selections were Matthew 2:2-11 (enter wise men, who pause gazing rapturously at star, then take position at back of stage;) and Luke 2:15-18 (enter shepherds, pause, looking up to angel choir, who now rise and sing: "Glory to God in the Highest") Then "O Little Town of Bethlehem" was sung and prayer offered by the pastor, was closed with a refrain. During the singing of the refrain a Syrian mother entered and was seated, her three children grouped round her. After a short pause she made her appeal. A voice sang "Comfort Ye, Comfort Ye, My People," from The Messiah (organ); Christianity entered with a Christian flag and took a position behind Syria, stretching out the

flag in protection; Columbia entered ushering in American Sunday School children and answered the appeal.

During the presentation of gifts a procession marched across the platform, the piano playing "Sweet Story" and other hymns. The beginners were represented by little children with toys and offering envelopes; the primary department by a little girl with clothing and envelopes; the junior department by a boy with a loaf of bread and envelopes in its hollowed center; the intermediate department by a nurse; the senior department by a doctor with a satchel of offering envelopes; and the adult department by a missionary with an open Bible. Columbia fell in line and on reaching the Syrian group stopped and crossed the American flag with the Christian flag. The angel choir then sang "Hark the Herald Angels Sing" with an echo response from the gallery, while Christianity and Columbia led the procession composed of all who had taken part in the program. A message was then given by the pastor followed by the hymn, "Christmas Land," and the benediction.—Continent.

DIGNIFY YOUR CHURCH HYMNAL

Did you ever see an operator of a stereopticon prop up his lantern with anything but church hymnals? We never did! The hymnal is treated with very little respect in the average church and Sunday School. Drop into a pew some day and pick up the hymn book and see for yourself. How many people there are who feel just as free to cut it, tear it, and write all over its fly leaves and mutilate its words! It is a shame to treat the book of songs that way! Perhaps conditions are better now than they used to be, we surely hope so.

One way to make the new hymnal, when the church invests in one, valuable, sacred, and dignified, is to dedicate it to high and holy service. David's Reformed Church, Canal Winchester, Ohio, has done this thing and sent a copy of the service to The Expositor. Here it is:

Pastor: To thy glory, O God our Father, by whose favor, divine presence and power this Hymnal of the Reformed Church was prepared;

To the honor of Jesus Christ, Thy Son and our Saviour, whose blessed life and glorious redemptive work has been the inspiration for the accomplishment of the arduous task:

To the praise of the Holy Spirit, our Guide to the truth, who has directed the efforts of the laborers:

People: We dedicate this book.

Pastor: For singing unto Jehovah a new song;

For making a joyful noise unto the rock of our salvation;

For coming before His presence with thanksgiving;

For making a joyful noise unto him with psalms;

People: We dedicate this book.

Pastor: That we may sing aloud of thy loving kindness in the morning;

That our evening meditation may be a sacrifice of praise;

People: We dedicate this book.

Pastor: That we may shout aloud the unspeakable love of God;

That we may tell in song of the matchless grace of Jesus Christ;

That we may sing of the sweet fellowship and holy communion of the Holy Spirit;

People: We dedicate this book.

Pastor: To encourage prayer and intercession; to give light and guidance; to create trust and confidence; to instill consecration and faith;

People: We dedicate this book.

Pastor: To promote the spirit of service; to further Christian brotherhood; to teach missions;

People: We dedicate this book.

Pastor: For the inspiration of the young; for the joy of the old; for comfort to the sad; for balm to the sick;

People: We dedicate this book.

Pastor: For the sanctity of the home; for the power of the church of Christ; for the administration of the sacraments;

People: We dedicate this book.

Pastor: Glory be to the Father, and to the Son, and to the Holy Ghost; as it was in the beginning, is now, and ever shall be; world without end;

People: Amen and Amen.

A REMARKABLE VISUAL MINISTRY

We are constantly being told that 80 per cent, more or less, of all we know comes to us through our eyes. Some years ago a friend made a careful survey of a large number of older boys who had left the Sunday School and they said the things they remembered from their school experience were those that were taught them by the use of the stereopticon or object teaching. This being true what a wonderful opportunity the minister and his helpers have these days when there is so much in the way of visual equipment at hand!

We have become acquainted, somewhat, with a firm that produces visual equipment on a large scale. We refer to the Keystone View Company, Meadville, Pa. This is an old firm of long years standing but it has come into the Expositor family recently because it bought out all of the famous Underwood and Underwood lantern slides and stereographs.

The company now carries lantern slides, stereopticons, stereographs and everything that goes with such a business. They have arranged stereographs to accompany the International Uniform Sunday School lessons for 1922. They issue very complete catalogues, make all kinds of visual material and they are ready to serve churches everywhere. We advise our readers to send at once for catalogues and prices and begin to arrange programs for the new year.

WHAT A MINISTER WITH INITIATIVE DID

We once wrote an article for The Expositor entitled "Putting Mingo on the Map." It was a story about an energetic minister who actually made a church successful and gave it a reputation. His name was Arthur H. Adams. Well, Mr. Adams has moved. He is now pastor of the Methodist Church at Valley Junction, Iowa. It is a railroad town with a population of 3600. It is near Des Moines. When Mr. Adams went there last year the salary was \$1400 and the total budget was only \$1850. Only \$1650 was actually paid. The Ladies' Aid had to come to the rescue and pay the balance. The church promised a salary of \$1800.

In a personal letter Mr. Adams tells one of the most interesting stories of church success we have heard for a long time. It is full of encouragement and exceedingly suggestive and proves that when a man has faith and purpose and ability and is willing to work hard, he can produce wonderful results. Mr. Adams merely states in a matter of fact fashion what happened in his church. The story is as follows:

"We put on the every member financial canvass the first thing. The budget was more than doubled and the pledges amounted to an even four thousand dollars, which at this date have been paid, at least the basket collections have stood the loss and the income is four thousand dollars. Besides this, Centenary subscriptions have been increased, three thousand dollars were spent on the parsonage, my salary was advanced to \$2000 and paid promptly each month in advance; we bought a mimeograph for \$110, employed a church secretary, published a monthly parish paper, employed a deaconess during the summer months, issue a weekly church bulletin, purchased a Zenith motion picture outfit for church night programs, bought a typewriter for church secretary, spent three hundred dollars for printing and postage, put \$500 worth of improvements on the church, doubled the Sunday School attendance, took the men's Bible class from an attendance of six or eight to an attendance of fifty to sixty, took the membership from 450 to 750. A great part of the time men were laid off from the shops here as many as five hundred at one time. I am sending along sample of the canvass letters we sent out this fall and in spite of the depressing financial conditions the budget is going over the top in fine shape. \$400 increase in salary for the new year which soon begins."

THREE MONTHS WITH THE PRODIGAL SON

The calendar of the Marble Collegiate Church, New York, carries a unique announcement. The Wednesday evening topics for three months all center in the Parable of the Prodigal Son (Luke 15:11-32). The topics are divided as follows:

- I. The Father.
- II. Providence.
- III. Free Will.
- IV. The Wages of Sin.
- V. Down and Out.

- VI. Repentance.
- VII. A Good Resolution.
- VIII. A Poor Prayer
- IX. The Love That Will Not Let Us Go.
- X. Grace Abounding.
- XI. Joy in Heaven.
- XII. Left Out.

WE HAVE USED "THE STREAM OF LIFE"

For many months we have been reading in the denominational papers and other places about a remarkable religious moving picture called "The Stream of Life" in six reels. Everybody who had seen it wrote about it with great enthusiasm. In the course of time it came to the Pacific Coast. The Standard Motion Picture Service, 86 Golden Gate Avenue, San Francisco, has the exclusive control of it here. We engaged it at the rate of \$25.00 per day. That is more than we usually pay, but made the venture because of what was said of it. Our free will offering was about \$75.00.

On the evening the picture was shown the church was packed and scores of people turned away. The picture was a complete success from the start and gripped everybody. It is like a great and beautiful sermon, 100 per cent clean in its morals, sweet and beautiful in every way. It is deeply religious as might be expected. The most devoutly religious people present were deeply moved and declared to the writer that it was the most wonderful thing of the kind they had ever seen.

The story itself is one that appeals to every heart. The boy that is born in the country grows up there under wholesome normal conditions but hearing the "call of the city" leaves home to make his way in the great metropolis. It is a hard struggle, but a clean one. Success comes but religious faith goes. His dear aged mother helps to restore faith. A tragic experience leads his wife and then himself to Christ.

The church is exalted above the club, the Bible is read with sincerity and prayer is honored. The man's love for and sincere devotion to his mother is refreshing. We have re-engaged the picture for another showing but it is in such demand that we cannot have it back for a whole month!

Some large churches have run it a week beginning with Sunday night and continuing through to the next Sunday evening. One church shared its films with another in the same city and while waiting for the transfer of reels held a prayer meeting and somehow it seemed perfectly fitting.

The scenario was written by Rev. James K. Shields, produced by the Plimpton Epic Pictures, Inc., and released by the Plymouth Film Corporation. It may be secured through the leading moving picture agencies.

THE REAL THING

There were three or four tawny spots on the little boy's blue "knickers." The two kind old ladies liked his pleasant smile, but they wondered why his "mother did not patch with a color to match." Then the little boy in the blue "knickers" with the tawny spots blushed deeply and burst out: "That ain't no patch! That's me!"

A CHURCH EXAMINES ITSELF

The Baptist church at Hudson, Wis., with Vernon Robbins as pastor, has done a unique piece of work. For some time it had been apparent to many that the machinery was not functioning properly. There was a determination to find out just what the matter was and so a novel plan was worked out. Several committees were appointed to study the church in all of its departments. It not only did this, but it also took pains to discover the standing of the church among the people of the community. And then after all of this was done there was a meeting of the church at which the reports of the various committees were given. But it did not stop there. It at once began plans to rectify all the weak places discovered with the result that the church is moving forward in a splendid way. Some other churches might try this.

HOW TO REACH AND HOLD VISITORS

Every pastor wishes to meet visitors, sometimes called, "the strangers within our gates." It is not easy to do this without help. The following card has just come to us and is so good we reproduce it here. It is a Welcome card with a coupon attachment for the name, present address, street number, home address and a blank to mark if the pastor's call would be welcome. On the back is the popular poem "If After Kirk Ye Bide a Wee." These cards are supplied by Wolverton at 60c per 100. Printing name of your church 50c extra.

WELCOME

TO
ALL OUR SERVICES
AND THE
"HOME-LIKE CHURCH"

WE WISH TO KNOW YOU, and will thank you to put your name and address on attached blank, break off and drop in, to offering plate, or hand to pastor or usher.

Don't Hurry Out at close of service; the pastor, and others, wish to meet you.

(Break off Here)

Name

Present Address

Street and No.

Home Address if different

Would you like to have the pastor call?

A SPIRITUAL APPEAL

Many church calendars carry nothing but business items and announcements. Some are filled with calls for money. It is often necessary to use every bit of space for such things, but it is possible to make the calendar count as a bearer of spiritual messages. The following call to thoughtfulness is taken from the Trinity Reformed Calendar of Akron, Ohio. Print it on your own:

Let Us Take Time

"To give God worship, service and communion.

"To live with our friends while we have them. A coffin is a poor place for the warm handclasp and the cheery greeting.

"To read the best thought. Some of it cannot be found in some of the papers and magazines to which we subscribe.

"To enjoy the world of nature. No one ever contemplated murder while filling his soul with the perfume of the garden, the singing of the birds, or the enjoyment of the out-of-doors.

"To think and to think right. Meditation is a lost art with some; others never had any to lose.

"To be as courteous to our own folks as we are to those we don't know.

"To grow spiritually. Jesus began when a boy. Some of us are so proud physically and mentally that we have never met our own spirits. They are so small we couldn't see them if we did meet them.

"To give our hearts to God today. There is no such thing as 'tomorrow'."

WILL YOU HELP?

The editor of this department is called upon to prepare a paper on this subject: "What is the Matter With the Church?" It is a serious discussion and is to be presented before a group of leading thoughtful men in the community. Will you take a postal card and write your answer in a few words and mail it to Rev. E. A. King, 594 S. 11th St., San Jose, California. You will not be quoted by name, but your ideas will help wonderfully to give the proper spice and power.

READ UP ON MILLENARIANISM

The Methods Department is not concerned with theological propaganda, and it does not intend to become partisan. It does, however, stand for an open mind and honest conviction, a free platform, and a progressive spirit. In the light of these great principles we will continue to present to all our readers the titles of significant books on all sides of vital questions. Every minister should inform himself about the subject usually referred to as Millenarianism. There are schools of thought that prefix "Pre" and "Post" to the word. It is a big subject and it is disturbing the whole Christian church today.

The following books have come to our desk and we wish to share the titles with you. Here they are:

"A New Mind for the New Age" by H. C. King (Revell Co., N. Y.)

"Prophecy and Authority" by Kemper Fullerton (Macmillan Co., N. Y.).

"Is the World Growing Better?" by James H. Snowden (Macmillan Co., N. Y.)

"The Coming of the Lord" by Snowden (Macmillan Co.)

"The Second Coming of Christ," by James M. Campbell (Methodist Book Concern, N. Y.)

"The Millennial Hope" and "The Revelation of John," by Shirley J. Case (University of Chicago Press, Chicago, Ill.)

"Christianity and Anti-Christianity in their Final Conflict," Andrews. Bible Institute, Colportage Association, Chicago, Ill.

These books, together with Rall's "Modern Premillennialism and the Christian Hope" (Abingdon Press, N. Y.) make rewarding reading. If any of the brethren know of others that should be mentioned here please notify the editor.

BUILDING A COMMUNITY HOUSE

There is a community some little distance out from the center of Oakland, Cal., where there is no public hall, no moving picture theatre, no place for community assemblies except in one church building. This building is small but the organization owned a piece of land next to its own house that had been idle for several years. No one seemed to know what to do with the situation, not even the minister.

It was a layman who solved the problem. He had some dramatic talent and considerable ability for leadership. He organized a group of "players" and developed some good acting. He wrote a play, a Biblical story, and created some enthusiasm. The outcome of this new spirit was the proposal to build a community house on the vacant lot. But the church did not have the money. It was a mission church anyway and could not pay its pastor without help! The problem was solved by assistance from the state organization to which this church belonged. The building has been erected and equipped and is a great success. The church can now minister to the whole community in many ways. The hall, or community house, can be rented by organizations in the community and the enterprise becomes a source of income at once. In a few years the church will pay back its financial obligation to the denominational agency that loaned it and the church will be serving its whole logical constituency.

We are convinced that there are churches all over the country situated much like this one we have described. If some one could get a vision of the possibilities and become convinced of the practical value of the plan, and if the church would support the effort the kingdom would be advanced. The church is in great need of this kind of vigorous, adventurous, far-seeing leadership.

GREATEST WOMAN'S CLUB ON EARTH

Hundreds of thousands of women in the Christian Church have been studying world conditions through the literature provided by some of the brightest, intellectual and spiritual women of the country. The women of the churches have been of untold assistance in

social service movements, moral reforms, and in raising money for relief.

It is generally admitted by leaders of money raising campaigns and vote registration canvasses and extended relief drives that the women of the churches are the dependable workers. It is because they have the religious and social ideals and are trained to work and to serve for others.

This does not begin to sum up the work of church women. After all is said and done it must be agreed that many churches, even owe their existence today chiefly to the consecrated efforts of noble, self-sacrificing church women. Ideas of this kind should be expressed often in our churches and through the press, and in public gatherings. Occasionally church women are made to feel that the women's clubs are superior to church women's organizations and that women's club work is a more elevated and elevating enterprise. Some women's club leaders "look down" upon the "poor women" who give their efforts to the church. Let the truth be known that the greatest woman's club on earth is the Christian Church.

FIVE GREAT DAYS IN CHURCH LIFE

Rev. L. L. Wilson, of Tracy, Cal., set aside five Sundays in one month (some months permit of that) in which to inculcate loyalty. His announcements read interestingly and are suggestive:

Loyalty Day

Pastor's theme, "The Church—My Duty."

Auto Day

Bring up an auto in the way it should go and on Sunday it will not depart from it.

Pastor's theme, "The Church: A Training School."

Family Day

Every member of the family at church. Pastor's theme, "The Church and the Home."

Home Coming Day

Celebration of the Lord's Supper. Pastor's theme, "The Church and the Bread of Life."

Lookout Day

"Lift up your eyes and look on the fields."

Pastor's theme, "The Church and the World."

MORE SERMONS ON THE BIBLE

Word comes from Brooklyn, N. Y., of a minister who is conducting a series of "Short Stories" on Sunday nights centering about the Bible. "What Roosevelt Said About the Bible," and "Stories About the Bible" are two of the themes discussed by different people.

ORGANIZE A "TWENTY-FIVE YEAR CLUB"

The First Presbyterian Church of Fargo, N. D., has organized a new kind of a club. A dinner was given in honor of all who had been members of the church for more than twenty-five years. At the conclusion a twenty-five year club was organized. Simple by-laws have been drawn up. The object of the club is to promote the social and spiritual interest of members and to promote the celebration of anniversaries. The active members include all who have been members of the church more than twenty-five years, and the associate mem-

rs are elders of the church. An annual meet-
 ing is held in June at which officers are elect-
 ed. The executive committee consists of the
 president, secretary and moderator of the
 session.

INFORM YOUR PEOPLE

There has just come to us a copy of "The
 Community Church Messenger" issued by Rev.
 Rue C. Watson, pastor of the Community
 Church of Tehachapi, Cal. The special point
 of interest about this little news sheet is that
 it is printed on cheap newspaper print, done
 up in a rotary mimeograph and conveys fresh,
 light news notes for the people to read. It
 does not cost much to publish it and it does
 the world of good.

For example, the first item is this: "Motion
 pictures at Last." The machine is evidently a
 portable one and it is planned to make it
 serve several communities. As this is a new
 method of service for most rural churches we
 sent a portion of the article.

It is desired to serve the district in any rea-
 sonable way with this machine. It may be
 loaned to lodges, the Farm Bureau or other or-
 ganizations for special occasions. It may also
 be taken to Monolith or Woodford (Keene) if
 it can serve those communities. If you know
 of a use for it, tell us."

The young pastor of this enterprising com-
 munity church has one item that surely must
 have waked up the sleepers. It is headed
 "What the Debts." We pass this on as a sug-
 gestion for those who are about to raise old
 debts!

TRY THESE ILLUSTRATED SERVICES

There has come to our desk an announce-
 ment from The New Idea Service System of
 Keosauqua, Iowa, presenting their six illustrated
 lecture sermons with prepared manuscript.
 The subjects are as follows:

- "In the Wilderness with His Life Prob-
- "In Conflict with Religious Customs."
- "On the Hillside with the Common Peo-
- "In Wanderings with the Twelve."
- "In Gethsemane Alone with God."
- "The Greatest Question in the World."

They agree to rent these six lecture-sermons
 for \$10.00 cash, or \$1.00 cash with the order
 and \$2.00 a week to be forwarded immediately
 for the use of the first five sets of slides,
 making \$11.00 in all. This is a safe proposi-
 tion for any pastor who has a stereopticon.
 You can always be sure that the offering will
 be much more than pay this small amount.

SERMONS ON THE BIBLE

Rev. A. P. Orth, Haward, Cal.

- "How We Got Our Bible."
- "Is the Bible Inspired."
- "Is the Bible Perfect."
- "The Secret of the Bible's Power."
- "The Contribution of the Bible to Civiliza-

BUYING BONDS WITHOUT MONEY

Rev. William Leach, pastor of the Walden
 Presbyterian Church, Buffalo, N. Y., has been
 making a mark upon his community and his
 influence has reached into regions beyond. His
 way of working is so suggestive we share it
 with our readers hoping they will find the
 example stimulating.

In the first place he has been doing some
 "trade at home" advertising! That is, he is-
 sued a small slip of paper, printed in red,
 bearing the following appeal to the commu-
 nity:

Why Not Patronize a Local Institution on Sunday Nights?

At the Walden Presbyterian Church, Rev.
 William H. Leach is preaching a series of
 sermons on Bible exploiters which show that
 profiteering and exploitation are not modern
 developments.

The Buffalo morning papers gave liberal
 space to the Labor Day sermon and their re-
 ports were copied by Labor Journals.

The Continent bought publication rights to
 the sermon of September 18th, and published
 it for the benefit of its thousands of readers.

Here is a local institution WORTH SUP-
 PORTING.

Services, 8:00 p. m. Walden Avenue and
 May Street.

The next thing was the issuance of a "Loy-
 alty Bond." It is printed on "Safety" bank
 check paper of the best quality and looks like

(THIS PART MAY BE KEPT FOR
 YOUR OWN CONVENIENCE)

COUPONS

- | | | | | |
|------------------|-------------------|-------------------|---------------------|--------------|
| No. 1 | No. 2 | No. 3 | No. 4 | No. 5 |
| One Service Each | Two Services Each | Invite Someone to | Serve on Visitation | Daily Prayer |
| Sunday | Sunday | Accompany Me | Committee | |

CUT HERE

Loyalty Bond

For God

For Church

For Country

IN consideration of the efforts to bring the average attendance
 of the WALDEN PRESBYTERIAN CHURCH to 175 for the
 Morning Services and 125 for the Evening Services, I hereby
 subscribe in service, payable in weekly installments the amount
 above my signature. This pledge is for the period October 1st
 to November 31st.

CHECK EACH ITEM YOU AGREE TO!

1. To attend one service each Sunday.
2. To attend two services each Sunday.
3. To invite each Sunday some non-attendant to accompany me.
4. To serve under the direction of the Pastor on a personal
 visitation committee if such be organized.
5. To pray each day for the success of this campaign.

Signed _____

Address _____

THIS PART SHOULD BE RETURNED TO THE PASTOR
 PUT IT ON THE COLLECTION PLATE

a legal document. It contains the following "Call to Loyalty" with opportunity for responses by checking and signing. The coupons are on the bond, too. There are five of them tallying exactly with the five loyal promises to be clipped and retained "for cashing" by the holder. It is an ingenious device and ought to work.

With the bond he sent to the members of his congregation the following letter:
Dear Friend:

We missed you at the communion service last Sunday. Likewise you missed the opportunity being among the first to secure their loyalty bonds. I am enclosing some for yourself and other members of your family.

We want to sell these to every member of the church. They may be paid in the installment plan. Not in dollars but in consecration and service. I am sure that there is no one in the congregation who will deny at least a prayer each day for the success of this campaign.

Every campaign we have attempted since I have been your pastor has reached its goal. The goal for this is an average of 175 for each morning service; 125 for each evening service. The goal has been placed within reach of us if we make an effort to attain it.

Will you accept this bond? Check the promises you can make. Clip the coupons due you and return it at one of next Sunday's services.

PUSH FOREIGN MISSIONS NOW

There never has been so good a chance to present the claims of foreign missions to all classes of people as at the present time. The reason is this: Everybody is interested in the subject of world peace. The United States has taken the lead in calling the disarmament conference. (At this writing, October, we have no idea what that conference will actually accomplish). It is hoped that there can be started a world program that will some day develop into international understanding.

As ministers we can get at foreign missions through a rational discussion of the world wide need for brotherhood and service. Take for example Will Irwin's book "The Next War," (E. P. Dutton & Co., N. Y.), and Blanchon's "The New Warfare" (Thomas Y. Crowell & Co., N. Y.) as the basis of a lecture or a series of lectures or sermons Sunday nights. Advertise well and get a large audience. Lay before the people the absolute necessity for disarmament, etc. Then drive home what Will Irwin says on page 156: "The forces of light which we have, churches, schools, etc." must teach that states (as well as individuals) can go wrong. He does not carry out the suggestion in detail but he opens the door. The fact is, missions have already sown the seeds of brotherhood and understanding in foreign lands and among the races in America, but what has been already done during a hundred years is only the beginning. After all is said and done there is nothing that can give reality to the idea of universal peace but Christian ethics, the Christian gospel. The teachings of Jesus contain the leaven that can permeate the whole.

You can see the wonderful possibilities

wrapped up in this world situation. Now is the time to strike, use your missionary exhibits, lantern slide lectures and everything. Push missions, home and foreign, but specially foreign.

SPLENDID SUCCESS OF A GERMAN CHURCH

The German Baptist Church of Madison, S. D., has a new \$60,000 church free of all debt. It is modern and up to date. The pastor, Rev. W. S. Argow writes an interesting letter as follows:

"For some time I had a fond dream of getting a small printing outfit with which I might try and build up the work. Having been a printer before I became a preacher I wrote to a number of my friends and told them of my hopes. We are now in possession of a hand-printing outfit with which I have printed the enclosed matter. I hope to interest some of the young people in the mechanical part of the work and thus enlist them for the cause. These bulletins fill a long-felt want in our church. Not many German speaking churches have them. I have been casting about for some second-hand German body and display type but have not been able to procure any. I am planning on printing the topics for the weekly prayer meetings, using the Life of Christ as a basis.

"Our 'Rev. Kyle' bulletin board is attracting quite a little attention. You may have noticed that I was one of the fortunate ones to receive a prize in the contest the Winters Co. put on in The Expositor. This board was presented to the church by the Baraca class at the time of dedication, the other classes giving the communion table and chairs, memorial windows, flower pedestals and pulpit. A lot of shrubbery and vines were planted around the church this spring which has already transformed the outside appearance."

If any of our readers could help our brother secure his German type it would be a fine service to render.

ENDOWED MOVING PICTURES

One church we have visited has an endowment fund of \$20,000, the interest from which is used to carry on various kinds of effort in its down town district. The church is located in the heart of the business section with practically all of the members in the residential section. Instead of selling out and rebuilding in the suburbs the church voted to remain in its present location and undertake to solve its problem of reaching the people. In order to be able to minister independently to young people, especially, this fund was raised.

The church has two moving picture machines, one in the auditorium and one in its chapel. The church has carried on a very interesting film service in the interest of its Sunday School. Every Friday afternoon, after school, a free program has been given to all the children in the neighborhood. During the program the Sunday School has been advertised and emphasized with the result that the attendance has increased and interest has been

developed. One week the machine in the large auditorium was used every night to show "The Stream of Life." This was equal to preaching a sermon every night, because the picture is an illustrated sermon.

The pastor says that it is of great advantage to have this fund which makes it possible to carry on this splendid picture ministry in the heart of a great city.

A HELPFUL COURSE OF ADDRESSES

Rev. W. Walter Blair of the Congregational Church of Forest Grove, Oregon, has been doing good service to his neighborhood by giving a series of Thursday afternoon addresses in his church. They were scheduled for 2:30 p. m. The subjects are as follows. Why not do something of this kind yourself?

I. What is the Bible and How to Read It.

a. Where Did the Bible Come From?

b. What About Its Inspiration, Miracles and Laws?

c. How Should We Read and Study It?

(All persons attending should bring a Bible with them).

II. Present Day Religious Vagaries and Modern Witchcraft.

a. The "Isms" that Arise from Supersensitive Emotionalism.

b. "Divine Healing," and "Faith Healing" Beliefs.

(Seekers of Light and Truth).

c. Christian Science (so called); Its Uses and Abuses. What should be the attitude of Christians of other faiths toward Christian Science? What will it accomplish and where will it end?

III. Social Service Propaganda vs. Personal Christian Experience.

a. Public School Social Service, versus Church and Individual Christian Service.

b. Charity and Benevolent Organizations, versus Personal Service. (How far are the Public Charitable Institutions, and the like filling the place the church should occupy?).

c. Modern Home Life, versus Religious Home Training.

IV. The Modern Church in the Present Turmoil.

a. Its Task and Place in the World Today.

b. Its Weaknesses, or Where It Fails.

c. The Light that Heralds a New Reformation.

MAKE YOUR CHURCH CALENDAR COUNT

The church calendar is really the minister's weekly newspaper edited for the benefit of the whole church. It is not always held in as high esteem as it ought to be. The pastor of the First Presbyterian Church of Providence, R. I., prints the following splendid challenge on his calendar. Why not do something of the kind yourself?

I Am the Calendar of the First Presbyterian Church of Providence, Rhode Island, eagerly sought for by a few friends, voted in by the

congregation, given a place in the budget, at work now about six months.

I am the Pastor's Assistant and your servant. My mission is to inform and inspire, to help on the work of our own church in particular and the Christian Church in general. I need a lot of attention and occasionally correction to keep me going right. I am quite expensive to maintain as printing and paper are high, but I am worth all I cost if you use me right. Don't ignore me. Don't give me just a hasty glance and then leave me lonely on the seat or floor to be taken up and thrown out by the janitor.

Please Take Me Home with you. Look me over after dinner and examine my items. Talk about me kindly as you do about the sermon and singing and other things. Keep me on the table for reference, or give me away where I can do some good. I love to be mailed. Send me to shut-ins or absent members. You can have as many of me as you will use wisely. Keep me circulating and I'll help the church a lot. Thank you.

THE ROTOSPEED PRESS

At various times we have asked for samples of work done on the Rotospeed duplicator. In response to this request has come a letter from Rev. H. W. Haynes, Beverly, Mass., and a bundle of samples. We are glad to reproduce a part of his letter:

"I have found the machine very satisfactory. In the bunch you will find two forms of Church Bulletin. The first done wholly on the Rotospeed. I have only been in Beverly a short time, and this was done immediately after my coming, before there was time to set up a printing outfit which I possess. After getting the press set up and a class of boys interested, we are now printing the outside of the bulletin, making—say—2000 impressions at a time, and printing the inside on the Rotospeed each week. This is quicker and thus enables us to have a weekly bulletin instead of a monthly One can cut a stencil more quickly than set the type and after the job is done there is no distribution of type, the stencil simply being discarded."

The calendar that is "done wholly on the Rotospeed" is a very creditable job and carries a good drawing of his church. This combination of hand and type work opens many opportunities for the artistic faculty.

THREE GOOD METHODS

The following way of doing things in three Presbyterian churches may be helpful to many of us:

Attractive Folder Carries Notices

"We, Want You," is the title of an attractive two-color folder issued by the church at Hiawatha, Kan. On the outside cover is a picture of a young man pointing at the reader and to a church. Invitations and announcements are typewritten inside the folder.

Session Supervises Church Music

A high standard of music is secured in the church of Middleport, Ohio, by having the

session supervise music and choir members. When additional singers are needed they are solicited by members of the session, who explain the importance of the work undertaken, the privileges of a choir member and the duty of faithfulness.

The Mimeograph in Prayer Meeting

In Union Tabernacle Church, Philadelphia, the pastor has been giving a series of practical and informal lectures on the books of the Bible at the Wednesday night meetings. The lectures are mimeographed in outline and distributed. At the end of the course the members not only will have had a helpful Bible course, but will have available for binding the printed outlines of every book of the Bible. The attendance has been large.

SOME DON'TS FOR THOSE WHO USE MOTION PICTURES IN CHURCHES

By Percy Waxman in "The Pictorial Review"

Don't fail to consult your insurance company.

Don't charge for admission.

Don't expect everybody to agree with anything new.

Don't expect films to supply something that you yourself should supply.

Don't let people refer to pictures in the church as "the movies" or "the show."

Don't forget to arrange for your films as far ahead as possible.

Don't show any pictures that can possibly cause criticism.

Don't preach while the picture is being shown.

Don't let all the children sit together.

Don't encourage lingering or gossiping after the picture service.

SOME BUSINESS NOTES

Individuals or societies in your church can make Christmas money and dispense Christmas presents of personal stationery by selling writing paper and envelopes. A splendid plan is offered by The Copper Journal, Hancock, Michigan.

* * *

Why not try to get someone in your parish to give your church a changeable letter bulletin board for a Christmas present? Send to H. E. Winters Specialty Co., Davenport, Iowa, and ask them to send the person you designate a catalogue. If you prefer some other make, use the same tactics.

* * *

Your Sunday School might well make Christmas gifts to all its pupils of Junior age and over of sets of "Bible Prescriptions" and "Bible Memory Helpers" arranged by Amos R. Wells, and beautifully printed by Goodenough & Woglom, 14 Vesey St., N. Y., (\$2.00 per 100 cards).

* * *

Arrange to supply your church families with illustrated calendars. There are two kinds on

* * *

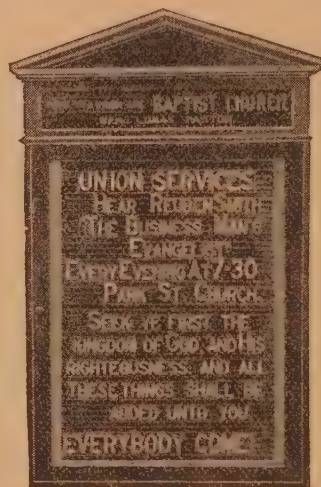
the market. Many of you will want those issued by The Pilgrim Press, 19 W. Jackson St., Chicago. Send for sample.

Send to The Four Seas Co., Boston, Mass., for information about a book called "Six Short Plays" by W. S. Tupper. We saw his "Onesimus" played a short time ago and it was very fine indeed.

QUOTE SCRIPTURE ON YOUR BULLETIN BOARD

The editor of this magazine is emphasizing the use of scripture on our bulletin boards. Here is a sample board from the H. E. Winters Co., of Davenport, Iowa, showing how it can be done effectively.

CUT



Christmas Greetings

The custom of sending greeting cards during the holiday season is growing.

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We print the single and duplex envelopes and all sorts of specialties for use in church work.

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PELOUBET'S SELECT NOTES ON THE INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSONS FOR 1922

The 1922 volume of Peloubet's Select Notes on the International Uniform Sunday School Lessons is the 48th annual publication of this remarkable Commentary.

The Lessons for 1922 take up for nine months the history of the later Leaders and Prophets of Israel and Judah, while the last three months are devoted to the Life of Christ as given by Luke.

Dr. Amos R. Wells, who succeeded Dr. Peloubet upon his death, was for twenty years associated with him in editing the volume, so that in its method, breadth and fullness in the treatment of the lessons, it remains the same. Price \$2.10, but mention The Expositor and send \$2.00 to W. A. Wilde Co., 119 Boylston St., Boston, Mass.

Illustrative Department

Texts Illumined: Exodus

Pharaoh the Oppressor 134a

Exodus 1:8-10. Like a great, golden cloud—a glory cannot be dissolved into the ether, **Rameses** loomed over the Egypt that is dead; he looms over the Egypt of today. Everywhere you meet his traces, everywhere you hear his name. You will say to a tall young Egyptian, "How big you are growing, Hassan!"

He answers, "Come back next year, my gentleman, and I shall be like **Rameses** the Great."

Or you ask of the boatman who rows you: "How can you pull all day against the current of the Nile?"

And he smiles, and, lifting his brown arm, he says to you, "Look; I am as strong as **Rameses** the Great."

The familiar name comes down through some 3220 years. Carved upon limestone and granite now it seems engraven also on every Egyptian heart that beats with the movement of shadoof and is not buried in the black soil fertilized by Hapi. Thus can inordinate vanity prolong the true triumph of genius and impress its own view of itself upon the minds of millions. This **Rameses** is believed to be the Pharaoh who oppressed the children of Israel.—The Century.

Bible Reader Strikes Oil 134b

Exodus 2:3. The fact that the Standard Oil Co. discovered oil and is operating wells in Egypt is generally known but the reason for its going to that ancient land to look for oil is probably not so well known. It is asserted that one of the directors of the company happened to read the second chapter of Exodus. The third verse caught his attention. It states that the ark of bulrushes which the mother of Moses made for her child was "daubed with slime and with pitch." This gentleman reasoned that where there was pitch there must be oil, and if there was oil in Moses' time it is probably still there. So the company sent out Charles Whitshott, its geologist and oil expert, to make investigations, with the result that oil was discovered. Three wells are now in operation and others are to be opened.—Chicago Daily News.

(The Am. Rev. margin gives "bitumen" for "slime.")

Honey 134c

Exodus 3:8. In the first description of the promised land, the one which **Jehovah** gives to Moses at "the burning bush", occurs the statement that he will take his people "unto a land flowing with milk and honey." A lady in Syria in recent years wrote:

"While at Busrah I had an opportunity to eat some honey which came from Damascus. I never tasted such exquisite honey in my life! It was a beautiful clear white color and thick almost as jelly. I had to cut it. The most

delicate, delicious taste! You cannot find such a brand in all America! It justifies the statements in the Bible about Canaan being the 'land of milk and honey'."

Milk is also the dietetic accompaniment of honey. If one drinks milk when eating honey he avoids the cloying effect. They supplement each other as do butter and bread, etc.

Serpents and Magicians 135

Exodus 4:4. When Moses was endeavoring to decline the commission to be a leader of his people the Lord tried to encourage him by sundry signs, turning his rod into a serpent and back again. Prof. M. G. Kyle throws a new light on this:

"Serpents are often seen upon the Egyptian monuments in appearance much like an Irish-thorn walking stick, the head turned over the front as the handle of a cane. Tradition that seems probable tells us that the magicians knew how to paralyze serpents by pressure on the back of the neck so that they became rigid. The magicians then walked about with them as walking sticks. When they wished to make the people stare they threw these serpents down upon the ground. The pressure being released they immediately began to wiggle and crawl away. Then the magicians seized them by the back of the neck, renewed the pressure that made them rigid and walked away with them. Moses was told to 'take it by the tail.' The magicians could not succeed when taking it by the tail. Thus they were beaten on their own ground and the supremacy of **Jehovah** over Egypt and their representatives vindicated."

The Egyptian Plagues 136

Exodus 7-12. Before Israel left Egypt came the plagues. These were occurrences natural to Egypt but of unexampled intensity. The first concerned the sacred Nile which, when it arose in June, may have been discolored by fragments of vegetable matter or by minute organisms. The river thus becoming fetid, conditions would be ripe for the rapid multiplication of frogs in September. Masses of decaying frogs would naturally breed flies and other insects. Such insects are great carriers of disease and may well have disseminated the murrain. Thunder-storms, though by no means common, are not unknown in Egypt. They occur about January. The atmospheric conditions producing the storm may have led to winds bringing the locusts. When the wind shifted and blew from the west it swept the fragile insects into the Red Sea. The plague of darkness may also have been due to the west wind in the form of the khamsin, "an oppressive, hot blast, charged with so much sand and fine dust that the air is darkened. It causes a blackness equal to the worst of London fogs, while the air is so hot and full of dust that respiration is impeded." Pestilence is worst at

this time, and a malignant epidemic might carry off the flower of Egypt. But even though we find for the plagues appropriate natural causes, none the less were they sent of, and controlled by, God to punish Pharaoh and the Egyptians and to manifest the power and greatness of Jehovah.—The Sunday School World.

Modern Repetition of a Plague 137

Exodus 7:21. "And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river," is a verse of Exodus which finds a modern parallel from the Sobat, a Nile tributary, according to an account in the United Presbyterian. In March, heavy floods took place in Upper Egypt. After a time masses of a bloody, frothy-looking stuff were observed coming down the river and great numbers of large fish were seen to be swimming just under the surface, evidently in discomfort of some kind. The natives waded into the waters and gathered them out with baskets. Hundreds of thousands of large fish were taken to be cut and dried. On the following day the flood of fish increased but as the hours passed the living gave way to the dead. All that hot Sunday the avalanche of dead fish continued to pass the Doleib Mission.

"It was horrible. The river stank. There was no place where one could go to escape the tainted air. It was impossible to get water to drink from the river.

"On Monday morning there seemed to be, if anything, more than ever. The river was falling rapidly, allowing large numbers to ground. Tuesday morning dawned and they were still coming down. By Wednesday morning the procession had almost ceased but tons of decaying fish were strewn along the river banks. For two weeks one got fishy breezes. To say that millions of fish died would be putting it very mildly indeed."

Plague of Frogs 138

Exodus 8:6. An English exchange prints the following from the correspondence of an English officer attached to the expeditionary force in Palestine. It has its significance as a comment on the story in Exodus. "There are in this camp millions of little green frogs about two inches long and they go everywhere and get into everything, night and day. Even our clothes, hanging on the tent pole, are not immune as they climb up the walls of the tents and go down the pole and we find them in our pockets."—Record of Christian Work.

"Borrowing" 139

Exodus 11:2. In the King James Version the Israelites are told to "borrow" of their neighbors valuables which they intended to carry away with them. The better scholarship of the American Standard Revision translates this word "ask," not "borrow." The Israelites were asking for wages for unpaid labor. A missionary to China writes in the Herald and Presbyterian:

"A deal of false sentiment, on a question of ethics, arises from ignorance. Skeptics criticize the Israelites for having borrowed from

the Egyptians. If they understood Oriental usage, they would not be troubled about the word borrowed. It is polite, in China for instance, and has been for thousands of years, when asking for payment of a debt to use a polite phrase and say: 'I have come to borrow a little money.' Hundreds of times, when my workmen have come to me at the end of the week, or at any other time to get the wages they have earned, they would say: 'Teacher, I have come to borrow a little money.' "

The Passover on Ellis Island 140

Exodus 12:14. This is the command to the Israelites to keep the Passover as a perpetual feast in remembrance of their deliverance from Egypt.

The Christian Herald tells of a Passover celebrated on Ellis Island a few years ago.

"The celebration of the ancient Jewish feast had special significance for a band of two hundred immigrants detained on Ellis Island. To every Jew the feast had a symbolic meaning. But to the immigrant it had a deep and vital reality, for had they not been delivered from the darkness and tyranny of Russia, and were they not come into the new Canaan, the land of milk and honey, America? Therefore they drank of tokay, and toasted the Stars and Stripes and the blue star of Zion, and praised the God of their fathers for taking them into the land of freedom. The celebration was planned by the United Hebrew Charities and the Hebrew Immigrant Commissioner. Unleavened bread had been duly provided, and the viands and fruit usual at the ceremony. One of the little boys asked the usual questions prescribed in the Pentateuch, and a chaplain who presided as patriarch chanted the answers. At the close of the feast the chaplain addressed the guests on the new exodus they had passed through, and assured them of a welcome in the land of freedom to which they had come. He pointed out that in every age God renews his deliverances to them who trust in him."

Wind and Waters 141

Exodus 14:21. When the Israelites, escaping from Egypt, came to the shore of the Red Sea, the record says that Jehovah made the "sea to go back by a strong wind" so that the people passed across to the other side.

Bishop J. W. Bashford writing from China to the Epworth Herald told of a modern experience:

"On Saturday, August 26, 1905, the missionaries at Peitaiho witnessed an incident unprecedented in their experience upon the seashore of China. The waters of the bay in a few hours fell about four feet below the low tide mark, and remained at that level for fully twenty-four hours. Rocks and sand that had never been seen before by the seaside residents were now exposed.

When you remember that the Gulf of Pechihli covers about twelve thousand square miles, and the Korean Bay embraces as much more water, the fall of four feet of twenty-four thousand square miles of water was a remarkable natural phenomenon.

We decided that it must be due to a typhoon sweeping over the Yellow Sea and drawing that sea to the south; and we learned a few days later that there had been such a storm, and that the waters were piled up at Shanghai to the height of some nine to twelve feet, drowning a hundred people before they could escape, and destroying five or six million dollars' worth of property.

The people of Shanghai were astounded to find the waters of their bay rising some six feet Friday night, August 25, and beginning to creep over their land before the typhoon struck them. They suspected the cause to be a typhoon in the Pacific, which was approaching their shores and rolling this mass of water before it. The typhoon burst upon them in all its fury Saturday and was truly terrible.

Does not this striking phenomenon throw some light upon the Red Sea incident in the Bible? Turning to your Bible you will find the statement: 'And the Lord caused the waters to go back by a strong east wind all the night, and made the sea as dry land.' If a typhoon today can lower the waters over from twenty to thirty thousand square miles of sea, and pile up the waters nine to twelve feet eight hundred miles further south, and maintain this state of affairs for twenty-four hours, surely the Red Sea incident is not incredible."

Similar facts have been observed nearer home than China. Some years ago a season when the level of Lake Erie was low, there was a continued southwest wind off the coast of Catawba, a peninsula projecting several miles into the lake east of Port Clinton. A half mile or so from shore lies a small island of about ten acres with rocky shores. Between the island and the mainland is a channel usually deep enough for the ordinary excursion steamer to pass to the dock at Catawba. At this time the water was blown back by the continued wind so that the lake was lowered some seven feet, exposing sand bars and enabling men and boys to walk, or wade, across to Mouse Island.

Later, the newspapers reported that day a corresponding rise of the waters at Buffalo, at the opposite end of the lake.

A few days after the Galveston flood a strong wind blew furiously from the south at Lakeside, on the shore of Lake Erie, blowing the water back so that the "peach boat," which came to Lakeside early each evening for peaches for the Cleveland trade the next morning, found the water too shallow to get to the dock. After repeated trials, she gave up and anchored alongside Kelley's Island, against which the water was piled up. The peach growers had to take their peaches from the dock and run them over to catch a night train on the Lake Shore railroad for Cleveland.

The Decalogue

142

How He Knew the Ten Commandments Were From God

Exodus 20:1-17. "If you found the Ten Commandments on a Babylonian clay tablet or in the works of Confucius instead of in the book of Exodus, would it be right to say God spake all these words?"

This was the question put to a group of young college students in their Bible class.

"Yes," answered one; "we could say that God spoke all these words, because they are true and they are good for the race to hear, and every good and true thing comes from God."

"Suppose," said the teacher, "that this narrative of God handing down the laws to Moses, written with his own finger on the tables of stone, should be discovered to be merely a picturesque account of the making of the tables. Would that destroy your faith in the authority of the Ten Commandments? Would you still believe that God spake all these words?"

"God must have spoken all these laws," said a little freshman, "because he enforces them."

This struck the teacher as an extremely vital remark for a boy of eighteen. When questioned to find what he meant by saying that God enforces the Ten Commandments, he answered that when a man disobeys any of these Ten Commandments he is always punished, and when a nation breaks them it goes to pieces.

"This is the heart of the matter," said the teacher. "Instead of the record of the smoking Sinai and the tables of stone being an exaggeration it is simply an attempt to express what is stronger and more certain than words can make it. The Ten Commandments are written in the very structure of the human personality. Men cannot live together in peace and happiness, society cannot go on, glorious things cannot come to the common life of mankind, unless they keep not only one but all of these commandments. To escape the necessity of keeping these commandments, if one desires happiness and success, is as impossible as to run away from one's own skeleton. And Sinai's smoke all over the world proclaiming their eternal validity."—Rollin H. Walker, Professor of the English Bible in Ohio Wesleyan University.

The Holy Day

143

Exodus 20:8. "Remember the Sabbath day to keep it holy."

Samadhanam, a convert from Hinduism, longed to spend a Sunday with other Christians in praise and prayer. But there were no other Christians in the village; and she felt sad and lonely. Moreover, all the villagers were going to their ordinary field-work, and expected her to do the same. However, she resolved to keep that Sunday, and tying some cold rice in a bundle, and calling a neighbor's little daughter, she set out for a lonely place in the hills far away from the village. There she held services. She knew only two lyrics, but these she sang over and over again, and told the little girl with her the few stories she knew about Jesus, and in two or three broken sentences offered prayer. At midday they ate the cold rice and lay down to rest, then sang the lyrics again; and as the sun went down she returned to the village, her heart comforted and gladdened she knew not how. "Where have you been all day?" asked the astonished neighbors. "It's the Christians' holy day," she replied; "we have been keeping it in the wilderness."

Was not this true worship? Judged by the standard Jesus gave the Samaritan woman it was. "God is a Spirit; and they that worship him, must worship him in spirit and truth."

Illustrations From Recent Literature

REV. I. J. SWANSON

A Spirit Not of Christ

144

Luke 9:55

I was waiting for a trolley when a nice-looking young man asked me a question about the cars. Something foreign in his air and his accent puzzled me, and so I asked, "Are you a Greek?" "No," he replied, "I am a Syrian from Jerusalem."

For a moment I looked at him in silence while the sublime suggestion of that holy name swept over my mind. Here was one who had been born and had grown up where

"Walked those blessed feet

Which nineteen hundred years ago were nailed For our advantage on the bitter cross."

How real Jesus must be to him!

Then I said, "Things are going to be better in Jerusalem now, aren't they—now that the Turks have been driven out?" "No," he replied, "they will be worse. The country is going to be given over to the Jews. I should like to go back there and kill about ten Jews." "Why," I asked, "do you hate the Jews so?" "The Jews killed God," he said. "What is your religion?" I asked. "I am a Christian of the Orthodox Greek Church—the same as the Russian Church," he replied.

Just then my car came, but how I wished that I might have a little quiet time with that bright young man and tell him what Jesus lived for! His ancient orthodox Christian church has given him no inkling of what Christianity really is. It has taught him dogma and hate. Jesus never wished to kill anybody. He forgave his murderers.

—From *The Young Man From Jerusalem*, by Ballantine, Houghton, Mifflin, Boston.

Decision

145

Acts 22:10

Charles Kingsley, at the age of twenty-two was strongly tempted, as many young men of virile passions are, to follow a roving life of adventure and pleasure. He wrote on June 12, 1841: "My birthnight. I have been for the last hour on the seashore, not dreaming, but thinking deeply and strongly, and forming determinations which are to affect my destiny through time and through eternity. Before the sleeping earth and the sleepless sea and stars I have devoted myself to God; a vow never (if he gives me the faith I pray for) to be recalled. Saved—saved from the wild pride and darkling tempests of skepticism and from the sensuality and dissipation into which my own rashness and vanity had hurried me. Saved from the hunter's life on the prairies, from becoming a savage, and perhaps worse."

The late Admiral Foote, the hero of the West African Coast in breaking up the slave trade, and of the Mississippi in cleaning out the Confederate gunboats and batteries, retorted a similar experience. When a midshipman on the old warship *Natchez*, he fought the grandest battle of his life. Pacing the deck one midnight, he was tempted by all the flocks that lodge in the hot blood of youth. With compressed lips, and emphasizing each syllable with his footfall, he made this splendid resolve, "Henceforth Andrew Foote serves God."

Utilizing Waste Energy

146

Matt. 26:8; Judges 6:14; John 6:12

Nearly all the advance in the arts is through the discovery of methods of conserving the waste energy in nature for human benefit. The cylinder conserves the waste of steam, that which until Watts' day, was the idle breath of water. The electrical apparatus gathers up and holds for light and power a force so tenacious as to elude the sensitiveness of an exposed nerve. Our mill-wheels are turned by the frayed hem of the robe of gravitation in the flowing or falling water. Commerce for thousands of years had only harnessed the winds, the runaway wild horses which Aeolus had corralled in his cave. We search the million leagues of space by gathering in the flashes of light that play between the stars and focussing them within a bit of glass; and we make the tiny air waves cease their purposeless frolic and bring us sounds from across the continent. But none of these exploits of genius and care, under man's commission to dominate all material things, can compare with the prowess of a soul in utilizing the wastes of its own nature. To the man who thinks himself impotent, and who is impotent while he thinks so, God speaks, as when he said to the peasant boy of old, "Go in this thy might, and thou shalt save Israel."

Action, Not Mere Talk!

147

James 1:22

Several Italian gentlemen were standing upon the shore of Lake Como, bemoaning the sad condition of their country, broken into many little dukedoms and petty kingdoms, banded together with only that rope of sand, the Papal claim of overlordship. Their complaints were chronic, age-long; for so had their ancestors talked since the dark ages. One of these patriots suddenly exclaimed, "Gentlemen, let us do something for our land." The speaker was Cavour, an obscure member of the Parliament of Turin. Thus was formed the league of Italian patriotism with the motto, "A Free Church in a Free State." For twelve years Cavour devoted himself to this purpose, omitting no opportunity to promote it. He learned engineering that he might the better promote the intercourse of Italy with the rest of Europe by means of the Mont Cenis tunnel. He mastered the science of agriculture and mining that he might teach the people to make the most of their lands. . . . He was the steadying hand upon Garibaldi, now urging, now restraining his impetuosity; heating and cooling by turns that marvelous tongue of Mazzini. Thus, when all things were ready, the troops of Sardinia marched into Rome, and Sardinia became Italy. Dukes and petty kings hastened to make their submission to what seemed the inevitableness of Fate, not realizing at the moment the human fingers that had spun the cord of the Fates, but ever after blessing them. "A Free Church in a Free State," was Cavour's dying exclamation. It was taken up by Italy and became the watchword from the Alps to Sicily.

—From *Incentives for Life*, by Ludlow, Revell, New York.

Matt. 28:19

During the Boxer rebellion, a crowd of frenzied Chinese stormed the gates of a mission compound in North China. One of the missionaries, Miss Morrill, brave and consecrated young woman went to the gates, threw them open and asked the crowd their errand. They replied that they had come to kill all the foreigners. She asked them why they wanted to kill the missionaries who had come to do them good, to heal their sick, teach their children, and to tell them all, the way of life through Christ Jesus. There were cries of "Kill the foreign devils." She then said, "If you must kill someone, kill me, and spare the rest!" The crowd were touched by her brave and sweet spirit, and her willingness to sacrifice her own life for the safety of the other missionaries, and one by one melted away. In the crowd and standing near Miss Morrill, was a young Chinese soldier, who was greatly impressed by her spirit. He said to himself, "This is a new kind of religion. Mine teaches me to sacrifice for my family and my relatives only; this woman would die for her friends; I must look into this new teaching." He went away with the crowd.

Afterwards Miss Morrill and the other mem-

bers of her mission were massacred by the Boxers; and many Christians in America said, "Withdraw all missionaries from China; leave the Chinese alone, they are not worth the sacrifice." But the missions were re-manned and kept on.

Years went by, but the Chinese soldier boy never forgot the impression made on him by Miss Morrill's self-sacrificing spirit. He became a Christian. He is General Feng, about whom Dr. Goforth writes in the Record of Christian Work:

"I have recently spent 15 days with General Feng and his Christian army. It is the most Christian army on earth. Three-fourths of the 11,000 men are already baptized. The last day I was with them I baptized 960 men, and 4606 officers and men partook of communion. It was the greatest day of the Lord I have known in China. The general and four of the colonels and one major say they are pressed by the Spirit of the Lord to give up the army and go to preaching. The officers are sending one of the colonels as their representative to proclaim the gospel among the armies of China. The general told me that they were going to organize a branch in his army to prepare teachers. I never heard a cross word, nor saw a cross look, among these soldiers. They seem like a great family of brothers."

PREACHER'S SCRAP BOOK

The Lion Sermon

153

In London, on October 23, there is preached every year what is known as the "Lion sermon." A mayor of London, when in the desert of Arabia, alone and unarmed, saw a lion approaching. Flight was impossible. He prayed God to deliver him from the beast. The lion eyed the man for a moment, and then, for some reason, turned away. The mayor made a solemn vow to commemorate that deliverance. Returning to London, he gave a sum of money the interest to be used in providing for an annual sermon in commemoration of that event. And to this day such a sermon is preached every year in London. We have had mercies, perhaps less marvelous, but none the less real. We may not give money to publicly commemorate those blessings, but we ourselves can say: "Bless the Lord, O my soul, and forget not all his benefits."

Trusting God and Thanking Him

154

Going by train over the long bridge across the Potomac, I heard two young women conversing. One confessed to being very timid when crossing such long and high bridges. "But," said the other, "you must remember you are in the hands of God." "Oh, I know that, of course," her friend said impatiently; "but for pity's sake don't remind me of it till we are safe over." That kind of trust in God is not uncommon, I fear.—Annie Trumbull Slosson.

Thanks With Your Thoughts

"Thanks" probably comes from a word meaning "thoughts." You must think before you can thank. When we give Christmas presents we erase the price, that our friends may not know how much we paid for the article.

Do we do this because we are ashamed of the small price or because we do not want them to know how much we paid? Memory will do this same trick if you are not careful. It will rub out the cost mark of Calvary. Your sins have been forgiven, but if you are not careful you will forget the years and the myriads of years through eternity when they are never to appear, the light, the liberty, the joy, the eternal sunshine that are to be yours. It has all been paid for. Wonderful cost! Do not forget the cost-mark of your glorious inheritance in Christ Jesus. How far down he came from the great heights of his glory and omnipotence that you might have life and light and liberty—eternal life!—Paul Rader.

"Thank You" Helps

155

"I want to show you a letter I just received," said Mr. Weeks. "It is from Harvey James, who had charge of the bazaar."

I opened the letter and read:
"My Dear Mr. Weeks:

"I want to thank you for your generous help at the bazaar. I appreciate that your work was done at a sacrifice of time, and I believe that you also share the joy of success with me.

Very cordially,

Harvey James,

Chairman of the Committee."

"Now that's what I call thoughtful," continued my host. "I have helped out dozens of times before. But this is the first time that any one has taken pains to thank me in this way. I shall be glad to help that man again some time."

It would be interesting to learn just how much prominent men, men who have had

many flattering things said of them, think of the little letters saying, "Thank you," which are sincere expressions of work well done. I think that we should find that they prize them, for we all like to feel that we are doing worthwhile things in a worth-while way.—Rev. W. H. Leach.

Died Without Being Thanked 156

A Red Cross nurse associated with Miss Edith Cavell has told of being saddened by the fact that not one of the soldiers that they nursed in the hospital and afterward helped to liberty ever sent back a line of thanks. Through habitual carelessness about expressing thanks to God or to man one may become guilty of ingratitude most unnatural.

Memory of Blessings 157

Our memories are apt to be selective. One person will cherish to his dying day a grudge for some petty fancied slight, but will forget a favor received; another will never forget a kindness however trifling, but has a short memory for injuries. The secret of a grateful heart is in keeping fresh in mind the benefits received from the Lord, and whatever recalls these often will help cultivate the habit of thanksgiving.

Whistling Cure for Grumbling 158

Some shrewd guides of young people on seeing symptoms of grumbling or sulking will set their charges to singing or whistling, knowing that whining cannot go on at the same time. Older people are sometimes in need of such an antidote against murmuring, which will overcome thankfulness or be overcome by it.—Christian Endeavor World.

Public Spirit 159

By "public spirit" we mean a lively interest in the public welfare. This calls for the endorsement of just and righteous laws. It demands the suppression and destruction of hurtful institutions and the protection and enlargement of everything that looks toward the protection and development of the public welfare. A proper public spirit opposes selfishness. The old man made a great mistake who said, "Lord, bless me and my wife; Son John and his wife; us four, and no more." We will never do our best work and be our best until our hearts and thoughts get big enough to include the welfare of all.

The church is more vitally interested in public questions and the proper public spirit than one might at first suppose. The social, civil life of the community is the atmosphere in which the church is to live. If the social life is pure and the civil life righteous, the church will be helped into helpful existence and effort. Although the church and state are to be kept absolutely separated, yet they exercise a powerful influence on each other. The church has many lessons yet to learn as to its opportunities, and obligations, regarding social, civil, and commercial life. The church has rightly emphasized, perhaps overemphasized, individual religion, without properly enforcing the fact that real individual religion will have a powerful effect upon the social life

of the community. The needy classes of the community have larger claim on the church than the church has yet realized. A study of the messages of the Prophets, and the study of the teachings of Christ, and the Apostles shows that the church can go far in creating and cultivating a public spirit.—A.

Communion As Covenanters 160

"This is my blood of the new covenant." Matt. 26:26.

We should go away from the feast as covenanters. We have taken the new covenant in his blood, and the holy sacrament will be fresh upon our lips; and there must be something about us akin to the Scottish Covenanters when they emerged from Greyfriars Churchyard, having entered into holy bond and covenant with the Lord. There must be something in our very demeanor telling the world that we have been at a great tryst, and our lives must be bravely, grandly quiet, confident in the glorious Ally with whom the covenant has been made. There must be nothing dubious in our stride.—Dr. J. H. Jowett.

"I Accept" 161

Coming to the Communion is an acceptance of Christ. A pastor was recently telling his congregation how French women have been visiting the new-made soldier cemeteries near their villages, and how each one has been chalking over her signature on the rude wooden crosses the words, "I accept." It meant that these good women would be responsible for keeping green these graves of boys whose loved ones, who would otherwise perform this ministry, were far away in distant lands. The incident beautifully suggests to us, this pastor said, that the finished work of redemption is represented by a cross that stood near an open tomb, and upon which we must by faith inscribe those words of eternal import, "I accept."

Who Are Americans? 162

When the original inhabitant of this country, the American Indian, was the only possessor of the woods and streams and prairies, this question might have been answered easily.

Today the question raises the issue of future world history and the answer is vital to all civilization.

Who are Americans? What makes an American? How is the American defined?

An American today is a man or woman who talks the United States language, or is trying to learn to talk it.

An American is a person living in daily obedience to the law of the state and having respect and affection for the flag that waves over it.

An American is one who is working to make an honest living, instead of working other people to make it for him.

An American is one who is doing his part to add to the daily happiness, security, helpfulness, and peace of this country.

An American is an inhabitant of the United States who feels in his heart that this country is his country. He not only has made this

country his own, but he knows that this country has also made him. He has at least some knowledge of the historical fact that no other land in the world has done more for human freedom and common everyday human happiness than America.

An American does not have to be born of Anglo-Saxon or English stock to be an American. One of the best Americans I know was born in Samoa. His mother was a pure-blooded Samoan and his father a Hollander. A good American of today may have the blood of any race flowing in his veins; but his heart beats to the rhythm of the song: "Oh, Beautiful My Country," meaning by "My Country," America.

There is another mark of the true American. It is the mark of the man or woman who sees in America the hope of the world. Here, if freedom and justice, good-will and brotherhood fail, the world fails. If the trial of human government on the basis of real human co-operation, in human breadth of common citizenship in this republic fails, where else in the world can it be set up? The American who does not have some feeling in his heart and mind for the tremendous place that America holds in the destiny of all peoples and all races, does not measure up to the standard of ideal Americanism. If I ever have reason to be proud that I am an American, it is when I catch at least some glimpse of my privilege to do my part to help make my country the hope of mankind and, at the heart of it, established like the eternal purposes of God, are: Justice, Freedom, Loyalty, Honesty, Industry, Co-operation, Good-will and Christian Brotherhood.—Rev. Charles M. Sheldon, D. D.

Painting His Car

163

A minister who holds a secretarial position, and so supplies vacant pulpits in a wide radius of the city where his work lies, said in conversation recently that it was a surprise and often a shock to him to see how Sunday is observed in many of the homes where he is entertained. "It is a common thing to find the young people spending several hours of the day studying Monday's lessons. They spend all of Saturday in pleasure and then make up for it by using Sunday for study. Young people from our leading colleges, both for boys and girls, tell me that the professors expect them to study on Sunday—that they give out so much work to be prepared that it would be impossible to keep up with their classes if they did not study on that day.

A Sunday or two ago, after the evening meal, the two young girls of the family lingered to listen to the conversation being carried on, when their father, an officer in the church, chided them quite severely, saying that they must give the time to preparation of tomorrow's lessons.

"One Sunday I was startled to find that the gentleman of the home where I was staying had had a man in his garage all day painting his car. He was a leader in his church also. These are only a couple of incidents of many that come to my notice."

The Votes Were Not Equal 164

In old Calvinton, when I was young, we had a professor who was a saint, a sage, and a joy to the heart. Every one in the town knew him and loved him. As he rode along the main street in his little one-horse carryall on election day we would say, "There goes the old Doctor to vote the Republican ticket." When he had deposited his ballot, he would come out, climb into the back seat of the wagon, and smilingly hold the reins, while his Irish coachman went in to exercise the proud privilege of suffrage. As Pat emerged from the polls, he would grin, and whisper behind the back of his hand to the bystanders, "Begorrah O'ive just nulligated th' ould Docther's vote!" But had he done as much as that? Neither Pat himself nor the laughing bystanders really thought so. There was something in the example of that wise and venerable man, faithfully performing a simple duty of citizenship, that counted far beyond the ballot he had dropped in the box. It could not be equalled save by a man of equal wisdom and character.—Rev. Henry Van Dyke, D. D.

High Cost of Living

A famous American admiral was complimented on his superb health. "I attribute it," he said, "to plenty of exercise and no banquets. One-third of what we eat enables us to live."

"What becomes of the other two-thirds?" asked his friend, jestingly.

"Oh, that enables the doctor to live," was the prompt reply.

The Barriers of Life

165

Phill. 4:18; Ps. 45:8; Rom. 1:8; Matt. 26:13

A young girl who was wilful and wont to commit foolish and indiscreet acts, often complained that her mother was always a barrier in her way of enjoyment.

"If I want to go to an all-night dance with Will," she said, "or on a moonlight excursion with Earl, or an auto ride with that young man I struck up an acquaintance with the other day, you always stand in my way; always find some excuse for not letting me go. You are always putting up the bars. You are a barrier, that's what you are, mother, a barrier!"

The patient mother quietly turned to the dictionary and, after finding the place, called her daughter to look at the book.

"This is what Webster says. Listen:

"Barrier—A fence or other obstacle, made in a passage or way, to stop an enemy."

Then turning to the girl the mother said: "I hope, my dear, I shall always be that kind of a barrier—an obstacle to stop an enemy." In after years the girl was thankful that she had such a barrier as her mother to keep her and the enemy apart.

In all departments of life it is good for the weak to have such a barrier, to keep out the enemy. The young man who is not in himself prepared to withstand the shocks and blows of modern life, is blessed if he has a father to bear the brunt of the storm until he can fit himself to brave the tempest.

And do not be dismayed or discouraged if, at first, those whom you are attempting to help do not appreciate your efforts in their behalf. They

may impugn your motives, they may consider that you are attempting to deprive them of what they think in their blindness should be theirs; they may even believe that you are trying to prevent their happiness.

Keep right on building the barrier that will protect them and keep them safe and, when you get an opportunity, like the mother of the girl in the anecdote, lead them to the dictionary and show them what Webster has to say upon the subject:

"Barrier—A fence or other obstacle, made in a passage or way, to stop an enemy."—The Dearborn Independent.

Providence

166

The old landlady sat in her little back-parlor in conversation with a lady and gentleman, her lodgers. They had been with her two months and were about to take their leave. During that time they had grown quite fond of the quiet woman with the silvered hair upon whose face shown such a look of contentment. Somehow the conversation drifted naturally, as it often seemed to do in this woman's presence, to religion. The man avowed himself as an unbeliever in religion. "Do you not believe in God?" asked the landlady with a startled look. "No," replied the man. "I see no reason for believing in a God—at least in one who is personal or has regard for us poor humans."

A look almost of pity flashed over the woman's face. "Let me tell you something," she said, "that concerns your own self. You remember that two months ago you came to this house seeking lodgings? When your knock came at the door my daughter and I were upon our knees beseeching God to send us the means of livelihood. We were utterly without a penny and we were just placing the matter before God. Then came your knock and I quoted to my daughter the words 'Before ye ask I will answer.' You told me that you were in poor health and needed a long rest and could not afford hotel prices, would I take you? And even when I said 'Yes' I was wondering how to provide you with your first meal. I had no money for food and being a stranger to the town no hope of credit at the shops. Swiftly, as the difficulty occurred to me, I lifted my heart to God in supplication. Perhaps you recall that just as you got to the garden gate something occurred to your mind and you returned to me saying, 'Had I not better leave you a pound as a deposit?' With that pound I bought the first meals you and your good wife had in this house. Do you wonder, when I tell you that my life contains many experiences like that, that I feel I know there is a God and One who cares, too?"

The man sat quiet a moment and then said, "Madam, I thank you, what you have said is a stronger argument for God than many others I have heard. It must certainly be a great strength to anyone to believe as you do. I shall never forget either you or your words."—A. D. Belden

MOST LIKELY

The story of the Good Samaritan was being expounded to the class. The Samaritan was pictured lying bleeding by the roadside, where the robbers who had set upon him had left him.

"Now," asked the teacher, "does any little

child know what had happened to the poor man?"

One child had the answer.

"Please, ma'am," she said, "I think he was run over by an automobile."

No Choice

Would-be passenger (out of breath from running). "When does the half-past five train leave?"

Porter. "Five-thirty."

Passenger. "Well, the church clock is twenty-seven minutes past, the post office clock is twenty-five minutes past, and your clock is thirty-two minutes. Now, which clock am I to go by?"

Porter. "Yer can go by any clock yer like, but yer can't go by the train, for it's gone."

A SAMPLE

"Ladies and gentlemen," said the chairman of the evening, "in a few minutes I shall introduce the gentleman who is to address you. It is not my function to deliver a speech at this time, but I shall just use up five or ten minutes, so that you may know how good a speech you would have had to listen to, were I the speaker and he the chairman."

Nobody Home

"Carson is the most absent-minded chap I ever saw." "What's he been doing now?"

"This morning he thought he had left his watch at home, and then proceeded to take it out of his pocket to see if he had time to go home and get it."

"But he doesn't beat the man who went out of his office and put a card on the door saying he would be back at three o'clock, and finding that he had forgotten something, went back to the office, read the notice on the door, and sat down on the stairs to wait until three o'clock."

NEW VERSION

The Bishop of Jerusalem, Dr. R. MacInnes, in the Kingsway Hall, London, told a story of a Canadian soldier who, hearing that the Australians were in Bethlehem, remarked, "I bet the shepherds watched their flocks that night."

STILL IN LINE

During the course of a trial in Chicago a witness by the name of Francis Dooley was asked concerning the defendant: "Are you related to Thomas Dooley?"

"Very distantly," said Francis. "I was me mother's first child; Thomas was the tinth."

PREACHING INTO THE AIR

"The Continent" tells an interesting story of Dr. Charles A. Richmond, president of Union College of Schenectady, who preached a sermon into the transmitter of a wireless telephone which was heard by an audience estimated at 2,000 persons scattered throughout the country within a radius of 1200 miles of Schenectady. This was the first of a series of sermons Dr. Richmond will preach. Every receiver attuned to a 350 meter wave length picked up the sermon.

THE HOMILETIC YEAR—December

G. B. F. HALLOCK, D. D.

CHRISTMAS

CHRISTMAS

The Wonderful Christmas Gift: "Thanks be unto God for his unspeakable gift." 2 Cor. 9:15.

The Word and the Flesh

174

"Without controversy great is the mystery of godliness: God was manifest in the flesh. 1 Tim. 3:16.

In the same text in which the apostle has declared the birth of Christ "the mystery of godliness," he has also called it the "pillar and ground of the truth."

I. On this simple fact that God became man hangs the truth of the whole Christian religion. Without this fact our religion would still be a religion, but it would no longer be the Christian religion. Over the cradle in the manger the Church of God has been reared, and the infant whom angels and shepherds and wise men from the East came to adore is the chief cornerstone of that Church. All true theology is summed up in the statement: "The Word was made flesh and dwelt among us."

II. If this Child had not been born, the world would be lost. From the self-degradation and self-denial which begins for this Child immediately upon his birth, the apostle has drawn great moral lessons. He says: "The grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this world; looking for that blessed hope; and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity!"—W. H. T. D.

The First Christmas Service

175

Luke 2:8-17

I. The place. The first Christmas service was not held in temple or synagogue, but out of doors; not under the glowing sun, but beneath the silent stars.

II. The time. Although it was night, yet it was not dark, for a great light—"the glory of the Lord"—shone all around and lighted the place of the assembly.

III. The congregation. The congregation was small, but there was no vacant place. So far as we know, it was composed wholly of men, not of the rich and great, but of the poor and lowly. They were shepherds "abiding in the field, keeping watch over their flocks by night." They were not gathered for worship, but for a round of common duty; but being faithful, were accounted worthy of the highest privilege and richest blessing.

IV. The preacher. The preacher came from "the land that is very far off," from "the better country," and was a notable one, even "the angel of the Lord." Nothing is said of his personal appearance or dress, and we are not told

When Dr. Guthrie was minister of the Barony Kirk in Glasgow, a godless old woman living near was troubled by the ringing of his bell. She presented herself at the minister's study one day and said: "I am here not because of your preaching, Dr. Guthrie, but because of your bell. It always seems to be saying, 'Come! Come! Come!' and I have resented it. But the other night I dreamed; in my dream I seemed to be walking in a garden when you entered with a watering-pot; and, going about, you watered the plants one by one until, coming to a poor, scrawny thing, you passed it by. I called to you, 'Water that, too.' But you answered, 'No, my good woman, it would be useless, it has no root.' When I awoke, the bell was ringing and still saying, 'Come! Come! Come!' Then I wondered if I were the poor, fruitless thing. So I have come; tell me, what shall I do?"

It is a scientific fact that a sound-wave moves outward from its center, in concentric circles, until its vibrations touch the uttermost borders of infinite space. So, fellow pastors, let us ring the Bells of Bethlehem. The sphere of their message grows wider and wider with the passing years.

Suggestive Texts and Themes 173

The Prince of Peace: Luke 2:8-14. When God comes to men his first word is "Peace." The world has been cursed long enough with wars and jealousies and strifes. If only men would stop their din and listen to God! If only men would take time to study Christ! If only men would try to cultivate his good will!

The War to End War: Rev. 2:8-14. The sword has never been made that will end war. The sword is a war-maker. If war is to be ended it must be through that spiritual warfare which Christ wages. The sword of the Spirit will end war at last. As men grow spiritually they will grow away from war, which is the weapon of the undeveloped. For a time yet even the righteous must war with the sword that righteousness may not perish from the earth, but the war that will end war is spiritual.

The Peace of Brotherhood: Gen. 45:24.

Who Was Meant? Luke 2:11. "There is born to you a Saviour." A mother took her little daughter to church, when the minister preached an earnest sermon against sin, trying to bring the subject home to the hearts of his hearers. The little girl listened with wide-open eyes, and suddenly turning to her mother, in great distress, she whispered, "Mamma, he means us!" Unto us, to you, to me—is born a Saviour. It means us.

The World Christ: "Of the increase of his government and peace there shall be no end." Isa. 9:7.

whether he stood before them, or above them in the air. But what is vastly better, we are told what he said.

V. The sermon. The sermon is short, but every word is full of meaning. It has three parts.

1. In the first, the preacher puts his hearers at ease by saying, "Fear not;" excites their interest with, "Behold, I bring you good tidings of great joy;" and suggests the duty of publishing the good tidings by the words, "Which shall be to all people."

2. The second part is the heart of the angel's sermon. Here it is: "For unto you is born this day, in the City of David, a Saviour, which is Christ the Lord." It is as if he had said: "The long line of prophecy is fulfilled; that for which ears have listened and hearts have hungered is now come to pass; the City of David has at last received her king; the Christ is born; God is manifest in the flesh: Emmanuel." He is born "this day;" not yesterday, for God's love for men is so great that he cannot withhold the "good tidings of great joy" for a single day. And lest in their humility the shepherds might think that the "good tidings" were not for them, the preacher made it personal: "Unto you"—shepherds—"is born this day—a Saviour."

3. The third part of it is by way of confirmation and assurance. The shepherds need not rely wholly on the preacher's declaration, for somewhere in the City of David, the babe, wrapped in swaddling clothes, was lying in a manger, and they could go and see for themselves.—Rev. J. C. Robinson.

The Day of the Prince of Peace 176

On November 11, 1918, when the whole world had begun to vent its feelings in an explosion of noise because the armistice had been signed and the war was over, a nine-year-old boy asked his mother what it all meant. "Does it mean that Christ has come?" he asked. The answer had to be given that that was not what had happened. Some hours later the boy said to his mother, "When Christ does come, will there be as much excitement as there is now? Will they make as much noise?"

"I don't know, Henry," replied the mother. "Well, they ought to," said the little fellow; "that's the most important thing."

The boy had the right of it. The coming of the Prince of Peace is the most important thing. The signing of the armistice was a marvelous blessing—a God-given blessing. Christian people cried out to God, in the name of Jesus the Prince of Peace, that God would bring the war to an end, and would give victory to the forces fighting for ethical righteousness against the monstrous unrighteousness that was threatening to engulf the world. God heard and answered. If that armistice could mean so much, then what joy and gladness should come into the hearts of men over the coming to earth of the Prince of Peace!

Shall We Sing the Fourth Stanza? 177

"Let us conclude our meeting by singing Hymn 102, omitting the fourth stanza," announced the presiding officer, with an effort not to appear hurried. Number 102 was a favorite hymn, and the society sang heartily:

"Take my life and let it be,
Consecrated, Lord, to Thee;
Take my moments and my days,
Let them flow in ceaseless praise."

"Madam President," said a voice when the third verse had been sung, "I am opposed to omitting that fourth stanza." People looked in amazement for Miss Sparkman had never opposed anything in the society before. Almost unconsciously the women opened the hymn-books they had just closed, to see the fourth stanza. Miss Sparkman read aloud the words of the omitted verse:

"Take my silver and my gold,
Not a mite would I withhold."

"I'm opposed to omitting the fourth stanza," said the little lady. "If it were just in our singing it wouldn't be so bad, but we are omitting it in the life of our society. The amount of money that has come into our treasury this year is shamefully small. The appeals from our mission fields are read and we listen to them and say placidly, 'How interesting!' but we 'omit the fourth stanza.'"

Shall we sing the fourth stanza? Shall we learn it anew and sing it with new zest at this Christmas season?—H.

Birth of a Baby Boy in Bethlehem 178

A pistol shot, fired June 28, 1914, in time of peace, started the greatest war in the history of the world; brought twenty-seven nations to arms; cost ten million lives; and destroyed fifty billion dollars' worth of property without counting that used in actual war material, while over two hundred billion dollars' worth of the productive wealth of the nations that went to war has been mortgaged, much of which now seems unrecoverable. The ten million lives lost include those sacrificed through atrocities and massacres as well as through battle. The pistol shot put an end to the life of the heir to the Austro-Hungarian throne, at Serajevo, Servia.

Now contrast that event, the pistol shot at Serajevo, and the unspeakably tragic events that followed in four years, with another single event, the birth of a little boy in Bethlehem nineteen centuries ago, and the chain of events that have followed and will yet follow. One was Satan's work, the other, God's.

Christ Saves Without and Within 179

The Christmas Christ saves without and within.

A little colored boy, having watched his old mammy's success in bleaching clothes, covered his face with soapsuds, and lay down on the lawn in the hot sun with the hope of turning white. It was a very uncomfortable and disappointed boy whom his mother admonished a couple of hours later. "Lan's sake, chile! Don't you know ye can't make white folks of yerse'f by bleaching from the outside?" she asked. And yet that is an experience which the world has never ceased trying. But Christianity is not a change wrought from the outside but from within. This is a truth that needs new emphasis in our day. This Christmas time is a good time to give it new emphasis.

Have you any old grudge you'd like to pay,
Any wrong laid up from a bygone day?
Gather them all now, and lay them away
When Christmas comes.

Hard thoughts are heavy to carry, my friend,
And life is short from beginning to end;
Be kind to yourself, leave nothing to mend
When Christmas comes.

—William Lytle.

Christmas in Other Lands

181

In Spain, we are told, many of the children are in the habit of hiding their shoes in the bushes on Christmas Eve, and early on Christmas morning they visit them, sure to find them filled with fruit and candy. It is not so cold out of doors on Christmas morning in Spain, however, as it is in some parts of the United States.

In France, also, the young folks take their shoes and put them in any convenient place, confident that they will be found.

In Porto Rico the Christmas decorations are not holly and mistletoe, as in colder climes, but poinsettias (those beautiful large red flowers), and bushes of ripe oranges.

Your Christmas Gift

182

A story is told of an Indian man, to whom the Gospel was given—the message of the love of Christ for us. As he listened, his heart was touched, and he said, "I must give Jesus something. I will give him my dog." This was much for a poor Indian hunter to give. His dog was his companion and helper on the hunt, and he loved him. Because he loved him, and because of his helpfulness, he placed a high value upon him. And this possession, worth so much, he wanted to give to Jesus.

He listened to more about the wonderful love of the more wonderful Saviour, and he said, "I must give him my gun." The gun meant his living; but he was willing to give it to the One who had given so much for him.

A little while passed, and he said, "I give Jesus myself." Now the Indian had reached the place where God wanted him—the condition of mind and heart in which he was ready to give all, even self, to the Son of God.—Rev. A. Duryea.

"The Child of the Maid"

183

In "The Child of the Maid" John Oxenham tells of that Christmas Day birth and of Mary's pondering and dreaming of the outcome of that newborn life; of the great work her son would accomplish, in accordance with the angel's promise; of the throne upon which he would sit; of the crown of gold he would wear. But "On Christmas Day the Child was born,
On Christmas Day in the morning;
He trod the long way, lone and lorn,
He wore the bitter crown of thorn,
His hands and feet and heart were torn,
He died at last the Death of Scorn.
But through his coming Death was slain,
That you and I might live again.
For this the Child of the Maid was born,
On Christmas Day in the morning."

There was a gentle hostler
(And blessed be his name!)
He opened up the stable
The night Our Lady came.
Our Lady and Saint Joseph,
He gave them food and bed,
And Jesus Christ has given him
A glory round his head.

So let the gate swing open
However poor the yard,
Lest weary people visit you
And find their passage barred;
Unlatch the door at midnight.
And let your lantern's glow
Shine out to guide the traveler's feet
To you across the snow.

There was a courteous hostler
(He is in Heaven to-night)
He held Our Lady's bridle
And helped her to alight;
He spread clean straw before her
Whereon she might lie down,
And Jesus Christ has given him
An everlasting crown.

Unlock the door this evening
And let your gate swing wide,
Let all who ask for shelter
Come speedily inside.
What if your yard be narrow?
There is a Guest is coming
Will glorify it all.

—The late Joyce Kilmer.

The Way Out

185

"Thou shalt call his name Jesus; for he shall save his people from their sins." Matt. 1:21.

A Chinese tailor put his idea of the religion he knew and had tried in this simple vivid way: "A man had fallen into a deep, dark pit, and lay in its miry bottom, groaning and utterly unable to move. A man passed by close enough to see his plight, but with stately tread walked on without volunteering to help. That is Mohammedanism. Confucius walking by approached the edge of the pit, and said, 'Poor fellow! I am sorry for you. Why were you such a fool as to get in there? Let me give you a piece of advice: If ever you get out, don't get in again.' 'I can't get out,' said the man. That is Confucianism. A Buddhist priest next came by and said, 'Poor fellow! I am very much pained to see you there. I think if you could scramble two-thirds of the way, or even half, I could reach you and help you up the rest.' But the man in the pit was entirely helpless, unable to rise. That is Buddhism. Next the Saviour came by, and hearing his cries, went to the very brink of the pit, stretched down and laid hold of the poor man, brought him up, and said, 'Go, sin no more.' This is Christianity."—S. D. Gordon.

A Better Kind of "Indian Giving"

186

An Indian one day asked Bishop Whipple to give him two one dollar bills for a two dollar note. The bishop asked, "Why?" He said,

"One dollar for me to give to Jesus, and one dollar for my wife to give." The bishop asked him if it was all the money he had. He said, "Yes." The bishop was about to tell him, "It is too much," when an Indian clergyman, who was standing by, whispered: "It might be too much for a white man to give, but not too much for an Indian who has this year heard for the first time of the love of Jesus."

On that first Christmas morning they offered him gifts, gold and frankincense and myrrh. Give him gifts. Give him yourself.

"When They Saw the Star" 187

"Hook your wagon to a star," says the Concord philosopher. "There's a reason," shouts the anti-coffee man. Yesterday, in Philadelphia, I dropped in on an old friend. In the course of the palaver he said, "Bill are you still red-hot in the religious business?" "Yes, old man, worse'n ever." "Well, I can't sing any farther than the first two lines of the doxology, 'Praise God from whom all blessings flow, Praise him all creatures here below.'" "Yes, and you poor Unitarians have about the dreariest religion on the market. I used to be one of you, and I know." "Say, Bill, what changed you?" asked Clem in all seriousness. "Well, I'll tell you. Once I said to myself—this story of Christ and his atonement is either so or it isn't so. I'm going to find out. So I got a Bible and went to work, just as I used to at college. Then I began to study Christian folks, I examined the 'before taking' and 'after taking.' I took the book of John and made a thorough analysis of it. Then I made Paul's acquaintance. I found him to be far and away one of the brainiest men in literature. I couldn't conceive of a man like Paul giving up family, wealth, and social position for a religion he knew to be a lie. Paul did not have to depend on old manuscripts. He had Peter and the disciples on tap all the time, even though he might be persuaded the incident on the Damascus road was a sunstroke. And beside this, see that stone, Clem? It is dead until the plant reaches down with its life and lifts the silica, potash, and the like, into plant life. The the cow takes up the plant life. Man takes up the cow life in butter and meat, and above man is the spiritual life. That is how I arrived, Clem, my boy." In other words, I have hooked my wagon to a star. I am one of the wise men from the East and I follow that Star!—William H. Ridgway.

The Christmas Story 188

One day a beautiful young woman, named Mary, was alone, when God's angel messenger appeared and told a most wonderful secret: "The Lord is with thee, and thou are blessed among women, for God has chosen thee to be the mother of God's child, and thou shalt call his name Jesus. He shall be great, and the Lord shall give him the throne of his father David. Of his kingdom there shall be no end." Mary was surprised to be so honored and sang a wonderful psalm of thanksgiving.

God's promise came true while Mary and Joseph were in Bethlehem, the city of David.

"Just a little baby,

Jesus was his name,
Bringing joy and gladness
When from heaven he came.

"Angels brought the message
Of the baby's birth,
Said he was the Saviour
Sent to all the earth."

Coming of the Christ Child 189

The coming of a child often transforms a family. The Christ Child transformed the family of God on earth. Civilization, education and Christianization, have followed his lead. The humanitarian, philanthropic and religious institutions of this age are the result of the influence of Jesus during the past nineteen centuries. His light will illuminate mankind as long as time and eternity endure. It is shining brighter and brighter as we near the perfect day of his triumph. More hearts welcome the coming of Christmas this year than ever before. More nations are in accord with the angel's proclamation of "Peace on earth, good will to men." More than ever before, love rises above hate, truth above falsehood, right above wrong. There is more living for and thinking of others than ever before.—C.

Babe of Bethlehem 190

Christ has elevated the ideals of mankind from the earthly to the heavenly, from selfishness to self-sacrifice, from sinfulness to holiness, from war to peace. He changed the date of the world's history, beginning a new reckoning of years. "B. C." and "A. D." have the pre-eminence over "In the beginning." He has put his stamp upon history, poetry, art, literature, reforms and civilizations for all the years of time and the cycles of eternity. Why such influences exerted by the Son of God? Because he was "God manifested in the flesh;" therefore great names were given him—the Prince of Peace, Immanuel, the Mighty God, the Everlasting Father, the Lord Jesus Christ, Saviour and Redeemer of men, Conqueror and Intercessor. But none are sweeter than the Babe of Bethlehem and the Lamb of Calvary.

Make Room for Christ 191

There was not much room for Jesus when he came—only a manger. The inn was too crowded and exclusive. Herod's palace had no room for him, Herod's soldiers hunted him, synagogues closed their doors against him, society found no place for him, officialism frowned upon him. "He came unto his own, and his own received him not." He had no place to lay his head in the world he had created. His earthly possessions consisted of a borrowed cradle, a borrowed home at Bethany, borrowed money from the fish's mouth, and a borrowed grave. But he who "became poor that we might be rich," knew that the cattle of a thousand hills, the riches of a thousand mines and the treasures of a thousand worlds were all his own. He knew that myriads on earth and in glory loved, worshipped and adored him as "God over all, and blessed forevermore!"

How strange that there are other millions who will not invite the great Guest to the delights of this Christmas occasion! They realize that sinful pleasure has no room for

him; dishonest business shuns him; evil hearts bar the door against him, and polite society excludes him. The homes of the ungodly rich and the haunts of vice have a horror of meeting the Christ. What an hour that will be when the rejecters of the Son of God realize that the Judge of all the earth will make no room for them in the innumerable company of the redeemed; no room anywhere in his realms of everlasting bliss; while those who made room for Jesus here will find room in his "Father's house" of "many mansions."

Put Christ Into Christmas 192

An American writer says: "We have in our congregation a little deaf and dumb girl. On Sunday she loves to have her father or mother find for her the words we are singing, though she cannot hear the music. She looks at the hymns, glides her little finger over every line; if she does not find the name of 'Jesus' there she closes the book and will have nothing to do with it." So should we test the religions of the day—if we find Jesus the central thought, it is good; if not, turn away and have nothing to do with it. Let us put more of Christ into our Christmas celebration, too.—H.

Having and Getting 194

The most obvious lesson in Christ's teaching is that there is no happiness in having and getting anything, but only in giving. I repeat, there is no happiness in having or in getting, but only in giving. And half the world is on the wrong scent in the pursuit of happiness. They think it consists in having and getting, and in being served by others. It consists in giving, and in serving others. He that would be great among you, said Christ, let him serve. He that would be happy, let him remember that there is but one way; it is more blessed, it is more happy, to give than to receive.—Professor Drummond.

The Universal Christ 195

Italy celebrates Garibaldi, but Italy alone; Germany recalls Bismarck and the old Emperor, but not France; France remembers Napoleon, but England despises him; no foreign nation keeps Washington's birthday. What a tribute to greatness would be found if some one here could command the admiration of a foreign people! But Jesus belongs unto all the nations of the earth. He reigns supreme as the universal Master.

The Christmas Christ as Promised 196

Among the curiosities of the bank of England may be seen some ashes, the remains of some banknotes that were burned in the great fire of Chicago. After the fire they were found and carefully put between boards and brought to the bank. After applying chemical tests, the numbers and value were ascertained, and the Bank of England paid the money to the owners. If a human promise can be worth so much, how much more is the promise of God. All the promises of God are yea and amen in Christ—the Christmas Christ.—H.

The Message of Christmas 200

Christmas is a day of joy, but joy should not be allowed to die out of our lives next morning. It should stay with us ever after. We should sing the Christmas songs all the new year. We should carry the peace of God in our hearts continually thereafter. We should learn from this time to find the beauty and the good in all things, and to show the world that we believe what we say we believe—that since God loves us and Jesus Christ is our Friend, "all's well with the world."

Christmas Good News 201

When Tennyson was a young man, he wrote from Marblethorpe: "I am housed at Mr. Wildman's, an old friend of mine in these parts; he and his wife are two perfectly honest Methodists. When I came I asked her after news, and she replied, 'Why, Mr. Tennyson, there's only one piece of news that I know; that Christ died for all men.' And I said to her, 'That is old news, and good news, and new news,' wherewith the good woman seemed satisfied."

Peace and the Wills of Men 197

The familiar words of the Authorized Version—"on earth peace, good will toward men"—hardly convey the deeper truth of the angels' message. The Revised Version translates: "On earth peace among men in whom he is well pleased;" Weymouth: "On earth peace among men who please him;" Moffatt: "Peace on earth for men whom he favors;" the Twentieth Century Testament: "On earth peace among men in whom he finds pleasure;" the Douay Version: "In earth peace to men of good will." In all of these translations the same thought appears. Real and lasting peace depends upon the wills of men being brought into harmony with the good will of God; upon the spirits of men being attuned to the Spirit of God. Not when men have overpowered others by the sword has real peace been won, but only when men have surrendered to God and glorify him in their lives.—Presbyterian Advance.

Christmas Wish 198

May Christmas bring to you,
Its tripart joy:
True Faith, to free you e'er,
From doubt's alloy;
Strong Hope, to sing your heart
To sweet repose;
And Love, to help you soothe
Another's woes.

—John Grant Newman, D. D.

The Christmas song was in the air,
Its subtle charm felt everywhere:
From Rome and Athens in their pride,
To every little countryside,
When o'er Judea's little town
The angel hosts came singing down.

The Christmas song is in the air,
One hears it ringing everywhere:
He hears it on the busy streets
From lips of everyone he meets;
And knows that still o'er every town
The angel hosts are singing down.

—W. L. Stidger.

The wistful look that I find on the faces of some folks about Christmas time subdues me to a proper perspective of life. I am inclined to forget at Christmas time that there is anything in all this big old world but happiness. I see a light in the eyes of mine own child, and a cheer on mine own hearth, and a pressure of love in the hands of folks that clasp mine in friendship, and it all overwhelms me and makes me forget there are others in the world less fortunate than I. This feeling

is not good for me. I find myself getting selfish and forgetting what Christmas is for. Then in order to balance my life and my pleasure I go out on the street and hunt up folks at Christmas time who have that wistful look in their eyes; that look which haunts one for months after, which grips one's heart and squeezes tears out of it; that look which tells a hundred stories without a spoken word. And the looks of these wistful people at Christmas etch themselves on my heart so that the impression abides for ever.—Rev. W. L. Stidger

RESULT OF \$1,000 A YEAR SALARY

The Federal Council of Churches and denominations in their social creed, demand of industries that they pay as high salaries as the industry will afford. They denounce sweat shops and capital profiteers. The denominational officials at \$5,000 salary who take toll from a church that keeps this woman working until midnight to keep her little flock clothed with made-over cast-off clothing, will certainly get theirs along with the child-labor profiteers, in the sweet bye and bye. Any decent business man should hang his head in shame, when acknowledging that he belongs to a denomination that treats its employees in such a grinding, penurious detestable way. I would certainly like to know what the Lord Jesus has to say concerning it.—F. M. B.

It all began in 1908.

I was a young girl, in a comfortable home. A graduate of high school, and a teacher with two years' experience, when I met the preacher!

My parents and friends, none of whom were interested in Church Work—advised me to count the cost, and consider carefully, before taking a step that would separate me so completely, from all previous comforts. They painted pictures of bare rooms, shabby clothing, and drudgery, to one who loved beautiful things and comfort. But at twenty, one is a cheerful optimist indeed, and I brushed aside all objections as things too slight to mention, and married the minister.

It has been thirteen years since that day. Six children have come into our home, and been spared to us. God has blessed us with good health and we have never been really hungry nor cold. But there have been times when I believe the children would have been, had I not taken a post-graduate course in the art of dressing on almost nothing a year.

Our salary has ranged from \$300 to \$1000 a year. It will not be so much this year but they hope to do better soon. The church is a country charge the membership is small and times are hard.

Being in the country, we found it necessary to buy a car. And though it was a small one, we have been three years paying for it, denying ourselves many other necessities in the meanwhile.

Some may wonder how, after deducting the expense of keeping up a home, and feeding a family of eight, just how much is left for clothes. I can not give the exact amount, but I can assure you it is not much. In fact I do not know just how we should manage, if some of our parishioners did not get tired of their old clothes occasionally and pass them on to us when they buy new. Saying to me at the time: "You are such a wonder Mrs. G. at making over clothes. Now I never have the patience to do it." No wonder! My own patience is almost worn thread bare at times, and words will come to my mind to say I know I would regret if I spoke. My pride is not entirely dead and how I wish I could say "I am tired of it too and never intend to make over another garment." But my need is greater than my pride so I accept the offering and am duly grateful.

I have washed, and pressed, and turned, and dyed, and pieced, and patched, and maybe cried a little, before some of the garments were suitably finished. But my children are always spoken of as well dressed. Some have even

kindly hinted to me that they were too well dressed and that my only little girl of five, had more dresses than she needed; and in their opinion it was not necessary for a child to have so many clothes. All of which was very amusing if you happened to know that out of several dresses, one only was of new material, the others all being made of cast off clothing of our friends.

My oldest boys were each ten years of age before they ever wore a ready-made suit. made all their previous ones from men's old suits. I never used my husband's for this purpose. His were always so thread bare even could find no use for them.

I have made a child's summer coat from old white wool trousers. And hats from scraps in the piece bag. I made almost a year's supply of stockings at one place, when I found a neighbor who discarded all theirs when in need of mending, because "her children just hated to wear patched stockings." I have made everything my children wear but their shoes.

What do I wear? That does not matter. Anything some friend does not want. I have hoped for a new hat this fall. I had gone so far as to select one. But oh—there were so many things we must have, and so I got out the old one,—given me three years ago when its owner purchased a beautiful new one,—and trimmed it over once more. It really looks well, and I should be satisfied. Sometimes I think I am and yet when visions of the other one come before me, I am not so sure.

One would think by reading the foregoing, all I do is sew but it is not. We have never been able to have help in the home, except for four weeks at a time when the children came. And at one time, I did the work for seven after my baby was ten days old.

And then, you know, a minister's wife must help in church work, or she becomes one of those unfortunate women that are spoken of, as being "no help to their husband." So I have made calls when worn out with my day's work taught Sunday School classes with a babe on my knee, been C. E. superintendent, Missionary President, with all that means. Besides I am always on the program committee, being hand to the church, thus making it so easy for me to meet to practice.

I do not mean this to be as fault finding as it sounds. I am simply stating facts. I love the work. I love the preacher and the children and I love helping him make ends meet, so I can keep on in the work he loves best and is called to do.

I enjoy being able to produce a garment out of nothing, when he wonders how he can buy it. But I also believe I would enjoy being able to buy a few things ready made just once, and have time to draw a long breath of relief and play with the children.

I have not written this in a bitter, nor complaining spirit. The few sacrifices I have made I have made willingly and gladly as unto the Lord. If I could go back thirteen years, knowing what I know now, I would do just as I did before.

But if only some of the Lord's followers would sacrifice a little more than they do, how much more quickly would his gospel be carried to the ends of the earth.

A Minister's Wife.

Great Texts and Their Treatment

IN HIM IS YEA

"For all the promises of God in him are yea, and in him Amen." 2 Cor. 1:20.

Christ, who is alluded to, is deserving of all confidence, because there is no uncertainty in him. He does not say yea and nay to the same proposition. In him there is no vacillation. His word is not yea today and nay to-morrow.

I. His message is not negative and destructive, but positive and upbuilding. He is unswervingly, invariably loyal, will ever stand by us, fulfilling all his promises, and inspiring us with confidence and hope.

We have been passing through a period of devastation. Time-honored institutions have been demolished; great enterprises have come to naught; noble ideals have been shattered. Trusted leaders, in the language of the day, have not made good, and confidence in every realm has been shaken. It is true of business and all industrial relationships. It is true of governments and of legal and political matters. It is true of our whole educational system. And it is true of our religious life. On the outside there are those who cannot accept the Bible, who do not believe in the Church, who criticise ministers and condemn the Christian profession. On the inside people find fault with the Sunday School, the work of the young people, the boards and agencies of the Church, and such, all the enterprise of the Kingdom of God. It would be impossible to find any small section of the field of Christianity which has not been burnt over with criticism, and it is all like the old wastes, the desolations of former generations.

II. What is needed now most of all are builders, constructive laborers, those who can repair the waste cities and the former desolations. Nehemiahs and Ezras who can rebuild the walls of Jerusalem and reconstruct the temple and the king's palace, putting government and religion on a sure, solid basis. The agriculturist tells us that the way to destroy weeds is not by hacking at them, nor by paying attention to them, but by improving the soil and cultivating good products. The demand of our day is increased production, and positive fruits of faithful husbandry.

The message of our Gospel gives this positive, constructive ministry for the world's betterment. The non-Christian religions fail because their note is mainly negative. They say no to the deepest needs and aspirations of the human heart. Judaism had its prohibitive legislation, all of which was ineffective till Christ came to fulfill. Ours is the only faith which has a certain, confident, positive, satisfying remedy for the sin and wretchedness of the world.

III. All God's promises in Christ are yea. You turn to the Old Testament and you read the prophecies there made by God himself;

you only need to read further to learn that Christ is God's answer. To the Corinthian Church Paul and his associates had proclaimed the promised pardon for sin—as it is summed up in the Scriptural words, "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." The Gospel holds out the promises of divine grace for the present needs of each passing day, "As thy days, so shall thy strength be." "He will not suffer you to be tempted above that which you are able to bear." These promises go out beyond all present needs and experiences into the life to come. "Yes, though I walk through the valley of the shadow of death, I will fear no evil." "Enter thou into the joy of the Lord."

IV. Not only is Christ God's answer to all these promises, but since they are confirmed in human experience the saints can say, "Amen." If we could interrogate those who have passed within the veil and are forever at home with the Lord as to whether Christ has adequately met all the needs of their souls, their response would be in the Song of the Lamb, "Amen: Blessing and glory and wisdom and thanksgiving and honor and power and might be unto our God for ever and ever. Amen." And the testimony of God's people as to the basis of confidence in Jesus Christ must ever be Amen, or in the language of Joshua, who could say at the close of his crowded and eventful career, "Ye know in all your hearts and in all your souls, that not one thing hath failed of all the good things which Jehovah God spake unto you; all are come to pass unto you, and not one thing hath failed to you." —J. Ross Stevenson, D. D.

PERILOUS ENTICEMENTS

"My son, if sinners entice thee, consent thou not." Proverbs 1:10.

I. The greater number of those who have been landed at length in degradation and ruin have been enticed by sinners into the way to it.

II. The danger of being enticed by sinners is not confined to any one period of life. Youth may be the most dangerous, but not the only dangerous period; as accidents on railways often occur at the most unlikely places.

III. The enticing is often unexpected. 1. As to time. 2. As to place. 3. As to persons. Tempter goes to church even.

IV. It is of the enticing of sinners that the text speaks; not of open calls. Fishes are enticed. Wild animals are enticed. Birds are enticed. And you will be enticed; that is to say, you will have something offered you that looks good that only covers something that is really bad.

V. How to meet these enticings. "Consent thou not." 1. Say "No" at once. 2 Do not parley with them. 3. Think of the results, as well as of present gratification.

VI. Remember, too, that Christ entices you. 1. The way to get strength to say "No" to Satan is to say "Yes" to Christ. 2. Though Christ entices you he does not offer his best first; he reserves his best till last (John 2:10).—Rev. J. C.

HEAVENLY PNEUMATICS

"I waited patiently for the Lord, and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit," etc. Psalm 40: 1-3.

I do no violence to the Psalm by taking its first three verses as having reference to a period of declension and recovery in the Psalmist's own life.

My thoughts shall cluster around five words, which as an aid to memory, shall begin with the letter P.

I. Penitence. "An horrible pit,—miry clay." David's sin ended in genuine repentance. He was deeply conscious of the plight he was in. The figure of the text is that of a man who in some lonely place had fallen into a dangerous pit, from which he could not possibly extract himself, and in which he cried aloud for help. 1. His penitence was deep. "A pit." It was far from being a surface affair. It was a matter of up and down, life or death. 2. It was distressing. "An horrible pit." Where slimy reptiles perhaps had their hiding places, and where the treacherous mire seemed impatient to become his unknown sepulchre. 3. It was tenacious. "Miry clay." Every effort he made to get rid of it only made him the more conscious of his filthiness, and sank him deeper into the mire. Much of what passes for repentance now-a-days is of the intermittent, artificial variety. It has nothing of the tenacity of "miry clay" about it. It is more like a smirking of dust and cobweb taken on during a rummage in an unkempt attic; so light and so much in spots that the ordinary breezes or business, or the pliant whisk of pleasure is sufficient to brush it all away. But the Psalmist's penitence was tremendously real, and, humanly speaking, his plight was hopeless, so he betook himself to

II. Prayer. "I waited patiently for the Lord." Or, rather, "I waited anxiously." It is contrary to our nature not to be anxious in such a plight, even while "waiting patiently for the Lord." "Waiting, I waited," a Hebraism, which signifies vehement solicitude. 1. His prayer was full of energy and emotion. "My cry!" And so indeed it might. 2. It was hopeful. "I waited." He "waited" because he expected the much-desired deliverance. He did not dictate terms, but turned his case over into the hands of the Lord and "waited." 3. It was persistent. "I waited patiently." David showed his good sense in not allowing his terrible condition to so fill him with fear that he could not pray and "wait patiently."

III. Pardon. "He heard my cry." Of course he did. He always does. God always hears the "cry" of the man who is "patiently waiting" for some great blessing, and who fully expects it. 1. It was a voluntary pardon. "He inclined unto me." That is, "He gladly came to my rescue when he saw that I meant it." 2. It was a divine pardon. "He brought me up." Who did? "He." The pardoned sinner never

ascribes the praise of his salvation to himself or his fellow man. "He." "He brought me up." 3. It was a complete pardon. "Up out of." God's power never gives out in the middle. Not up a little way, only to let him down again into the mire. "Up out of." He takes the penitent sinner "up out of" the polluting mire of his appetites and passions, and "from all filthiness of the flesh and spirit."

God heard the prayer of this penitent, and pardoned him, and the natural result was

IV. Power. "He hath set my feet upon a rock." God never sets a man's feet anywhere that will not afford him solid footing; on which he can be strong and do valiantly for him. "A rock." The figure implies a solid spiritual standing ground, which fits its possessor for a life of stability and progress. The blessed results of this solid footing are two-fold. 1. Standing power. "Upon a rock." Power to deny self. Power to say no to the tempter and mean it. Power to do right, without regard to consequences. 2. Acting power. "Hath established my goings." "My goings." The man who is out of the mire and has his feet upon "the rock" is going somewhere, and he is going on purpose. "My goings." Though God elevates and "establishes" him for his life work, he ever realized that the swing of obedience is expected of him, and he is responsible to God for his "goings." "Established."

The penitent having prayed, and received pardon and power, what more seemingly than that he should indulge in the spirit of

V. Praise. "He hath put a new song into my mouth."

This outburst of praise was the only natural climax within his reach. 1. The song David sang was noted for its freshness. "A new song." He had an extensive knowledge of all kinds of sacred music, but this was something "new." 2. It was his own production; it was divinely inbreathed. "He hath put a new song into my mouth." 3. It was noted for its catholicity. "Many shall hear it," etc. Religion that is the inbreathing of God, is always catholic. In creed the Church has always been divided. But in her songs, her praise, her grand old hymns, so full of Christian experience, she is a unit. In doctrine and polity the churches have never been able to see eye to eye, but under the shadow of the bleeding victim of Calvary they are all locked in fraternal embrace.—A.

CHRIST CROWDED OUT

"There was no room for them at the inn." Luke 2:7.

When Christ came to the world, his own world, there was no room for him. This was the beginning of what was to continue right through. As in his life, so since—no room for no room.

I. There is no room for him in our business.

II. There is no room for Christ in our pleasures.

III. Comparatively little room for him in our conversation.

IV. Little or no room accorded to him in our literature.

V. No room for Christ in party politics.

VI. No room for him in many of our homes

- VII. There is an effort in certain quarters to crowd Christ out of theology and religion.
- VIII. Nay, does he find full expression and ample room even in the orthodox creeds?
- IX. In many of our churches there is hardly any room for Christ.
- X. There is too little room given to Christ in our hearts.—Rev. R. H. H.

CHRIST AND THE CHRISTIAN
John 15: 1-16

- What Christ does for the Christian:
- I. Christ saves (Matt. 1:21; I Tim. 1:15). It is very important to find out what Christ does. Mankind is utterly lost, therefore it is wonderful when the statement is made that Christ saves. He went into death, praying for sin, he spoiled death, rising victor over it, and is now seated at the right hand of God with all power to make this salvation real.
 - II. Christ sanctifies (Heb. 2:11; I John 3:1-3). It is a great thing to underscore the word "Christ," for all that the Christian has is in a person. Christ himself is our sanctification and the Holy Spirit our sanctifier; Christ was set apart for us, and we are set apart for him, separated for himself alone. This thoroughly separated life is the sanctified life, and only Christ himself can separate us from the world, the flesh, and the devil.

- III. Christ enriches (Eph. 3:1-12). We are poverty-stricken in the natural. We do not believe it until God shows us our utter inability to lead this Christ life. We ask for power and for riches as if our natural hearts could use this power and these riches. What we need is only himself, and with him come the power and the riches.
- IV. Christ trains (Eph. 4:20-24). He is ever living to make intercession for us, and the Holy Spirit is also making intercession with groanings that cannot be uttered. Then, too, the Lord Jesus is chastening us that we might stop depending upon ourselves and depend upon him. The training is to the one end that we shall cleave to him, and trust him.
- V. Christ delivers (2 Tim. 4:16-18). Christ is a mighty Deliverer. He delivers from sin, from death, from hell, from the devil, from ourselves. He not only delivers from, but he delivers us to himself; we are made new creatures in him who delivers us to God, and we have fellowship by his deliverance with the Father, with the Son, and with the Holy Spirit.
- VI. Christ strengthens (2 Cor. 12:1-10). His every desire is toward us. He exercises our faith that we might have more faith; he puts us to the test that we might believe him able to deliver; he strengthens our love, illuminates our minds, heals our bodies, gives us courage. We have all things in him, and in him we are strong.—Rev. Paul Rader.

HOMILETIC DEPARTMENT

Best of Recent Sermons

Rev. M. K. W. Heicher, Rev. James L. Gordon, Rev. T. M. McConnell, Rev. William R. Taylor, Rev. Alfred Barratt, Rev. E. C. Murray, D. D., Rev. Frederick Bulgin, Rev. Claude Allen McKay

A Perfect Christmas

REV. M. K. W. HEICHER, Ph. D., Cedar Falls, Iowa.

Text: "When they saw the star," etc. Matt. 2:10-12.

What makes a perfect Christmas? Surely this text tells. It tells the story of a perfect Christmas.

I. Perfect because it was a day of joy. When they saw the star, they rejoiced with exceeding great joy. They saw a star and said, "It is his star. It stands for the new born King of the Jews, the Messiah, the Saviour." Signs and tokens and symbols are sources of joy. The other day I opened a book and there dropped into my hands a pressed flower, "the wonderful Edelweiss which alone blooms amidst the eternal snow." As I looked at the flower I was again in Switzerland, I could see the mountains, I could hear the calls of the goat-herds and the tinkling of the bells, I could live over again the happy days of years ago—there was joy in my heart. The wise men had joy because a new star was a new sign, a thing of great portent. Therein lie the possibilities of much joy, using the less to suggest the greater. One flower becomes a garden. The line of a song stands for all the anticipated joy of heaven. The touch of a hand stands for

an eternal friendship. A single word contains a volume. What presence can be summoned by a sign! When one grows old with what signs of retrospection and anticipation one may drive away the cares that infest the day. The wise men, I always think of them as old men, had a joyous Christmas day.

II. A perfect Christmas day, a day of joy—but joy alone does not make a perfect day. Some might rejoice in the star until in their intense gladness they lose the significance of the star. Some have a happy Christmas with the Christ left out. Some let the star lead them to the door of the house and then never enter to see the Christ Child. The Magi entered the house, saw the Child and worshipped. To make the day perfect add worship to joy.

What happens when a truly reverent soul worships the Christ? I think there is the "silence of beholding,"—just looking. Once a group of us stood upon Sunrise Mountain, Silver Bay, in the early morning. We watched the East change from crimson to orange, to yellow, to gold, to radiance—we looked until our souls appropriated the glory. So I suppose those men of old looked upon the wonder-

ful Christ Child until their souls appropriated his glory,—and then they prayed. No rush of words, no exclamation of praise,—the prayer of intense longing to exchange ugliness for beauty, sinfulness for righteousness, dullness for radiance. For a perfect Christmas day add to joy, worship, reverent and humble and silent gazing upon his glory, and then petition to become like him. But not yet is Christmas altogether perfect, some things need to be added to joy and worship.

III. And when these wise men had worshipped they opened their treasures and presented gifts, gold, frankincense, myrrh. Not patronage,—patronage precedes not follows worship, their gifts were tokens of loving service. A perfect Christmas, to joy add worship and to worship service.

Open the treasures, the caskets where the precious things are kept. Did we do this what rich gifts we would give the King. I heard a famous soprano give her song one evening. No promise of pay, no reward,—she sang with the abandon of one who for love's sake gives her song. Not one who heard will ever forget. Lock not the music in your soul, nor any other rare treasure in a casket. Think it not something that men must pay for, lay it at the feet of Christ.

I once saw a woman radiantly happy because like the widow whom Jesus watched at

the temple treasury she gave all she had. Young men who have opened their caskets have found lives of achievements inside to dedicate to him. Young women have found lives of beautiful and gracious ministry to offer him.

IV. "They returned into their country by a different road,"—joy, worship, service, obedience. Who can go back to Herod after he has had a perfect Christmas with the Christ? I cannot bow at the feet of evil after I have opened my casket at the feet of Jesus. Herod says, "Come back to me, I would worship, too";—the tempter is always willing to promise to worship. Herod says, "Come back to me," but the voice of God says, "Travel a different road." So many of us are always going back to Herod. So many of us enter the room and bow before the Christ and then go back to the old evil things,—we are enticed by the glitter of the king's palace after we have walked in the litter of the stable where the Christ Child lies.

Go back a different road and every good thing of the old road will be transplanted and bloom by your doorstep. Should you have two flowers in your hand, lay both at the feet of Jesus and surely there will come into your hands many more to give.

A perfect Christmas—Joy, Worship, Service, Obedience. I see the star, I worship the Child, I open my casket, I go back by a new road.

What Are the Signs of His Coming?

REV. JAMES L. GORDON, San Francisco

We are not dealing in the narrow phraseology of a rejected system of Biblical interpretation when we assert that all Scripture can be spelled out in three brief sentences: (1) "He is Coming;" (2) "He Has Come;" (3) "He Is Coming Again." All Scripture can be consistently grouped about these three affirmations.

Let us call your attention to the Jewish tradition of a coming Messiah. For four thousand years Israel—in person, family, tribe, people and nation—lived in the light of a coming event. From Enoch to Elijah and from Isaiah to Malachi, Jewish prophets all sound the same high note of national anticipation: "Behold He cometh! Behold He cometh!" Type and symbol, prophecy and history, literature and law, all point to the coming King.

New Testament writers on the pages of the Hebrew Scriptures for hints and suggestions of the coming conqueror. The coming Messiah is to be born of a virgin; Bethlehem is to be his birthplace; he is to spend his infancy in Egypt; he is to be betrayed by a friend; he is to be forsaken by his disciples; he is to be sold for thirty pieces of silver; he is to be buried in a potters' field; he is to be spat upon and scourged; his hands and feet are to be pierced; not a bone of his body is to be broken. There are at least thirty of these strange and weird predictions, and the penman of New Testament literature seems to find in them certain premonitions of the coming Hero who should bring to Israel a longed-for consummation, and, measuring up to the broad outlines of a universal need, prove to be "the desire of all nations."

No careful student of Biblical history would deny that such a tradition dominated the political cogitations of the patriotic Jew, and became the favorite song of the seer, the watchword of the far-seeing Jewish statesman, and the natural climax of almost every genuine outburst of Hebrew eloquence.

No student of early Christianity or intervening church history can ignore the fact that for almost two thousand years another tradition has possessed the hearts of thousands of devout Christians. The tradition concerning the possibility of the return of Jesus Christ to this planet parallels, in its power of persistency and in its fascinating influence on the minds of earnest Christians in all lands, the former traditions, which sustained the heart of the Hebrew during long years of political failure, humiliation, and national dishonor. And while an historical analogy does not furnish the basis for a logical inference which is unanswerable, yet to the candid student of Scripture, with the New Testament open before him, and the last message of the lonely prophet of Patmos sounding in his ears—"Behold He cometh!"—the wonderful similarity of the two traditions, in origin, development and influence, is not without significance.

Of course no unprejudiced reader of the New Testament would dispute that the believer in the later tradition finds grounds for his position in the references to the possibility of such an event in the literature of the early church. The pages of the New Testament are simply alive with the glory of a coming consummation.

The thought dominates the early literature

of the church. No doctrine is more prominent in the New Testament. "Yet a little while and he that cometh, will come, and will not tarry,"—"Behold, I come quickly!" "Amen. Even so come, Lord Jesus!" They expected his immediate return to the earth and died in the hope of that expectation.

In view of the fact that the most remarkable religious revolution in the history of the world was inspired by a hope which, seemingly, finds no fulfilment after two millenniums of patient waiting, we naturally ask ourselves the question, "Did he not come in some unexpected way?" May not the dawning of the Day of Pentecost have been the fulfilment of the Master's prediction, or the strange and unlooked-for conversion of Saul, or that unparalleled event in Jewish history, the destruction of Jerusalem! But John on the Isle of Patmos, in the year A. D. 96, after all these events had occurred, exclaimed: "Behold He cometh!"

Were the Christians of the first century mistaken, then, in their fond expectation that Jesus would return to the earth? Nay! In all these centuries there have been signs of the King's coming. Paul's expectations have been more than realized. Everything has passed beyond the apostle's dream. The Empire of Rome has passed away and destiny has provided a new empire, a new race, a new civilization, a new world. Slavery has disappeared, ecclesiastical despotism has been dethroned, labor has been sanctified, womanhood has been emancipated, childhood has been glorified and Christian ideals have been well-nigh enthroned in the leading nations of the earth.

Great Britain is greater than the Empire of Rome in the hour of its brightest grandeur. The Anglo-Saxon race is reaching out a mighty hand in kindly legislation for a whole world; while America has provided the virgin soil necessary for the great experiments in democracy and brotherhood which shall grant a new heaven and a new earth wherein dwelleth righteousness.

Meanwhile, we lean on the unbroken promises of Jesus. His word has never failed. He said the temple would be destroyed—it was. He said he would be crucified—he was. He said he would rise again—he did. He said that he would ascend—and a cloud received him out of their sight. He said he would send a blessed messenger, even the Holy Spirit, and the church was born amid a whirlwind of spiritual power. He said, "I will come again,"—and I find nothing in science, Scripture or common sense, which leads me to believe that he is not able to keep his word.

This searching question loses nothing of its force and fascination with the passing of the years: "Tell us, what shall be the sign of thy coming and of the end of the age?"

The considerations of a universal kingdom pale into a lessening significance, while the disciples seek to anticipate the hour of his personal return and the glory of it. The question is asked with the tender impatience of love—"Tell us"—"Tell us plainly!"—"Tell us what shall be the sign!"

Christ was anxious that they should understand the nature and character of the events which should transpire during his absence. Jesus placed all the emphasis of the closing

hours of his earthly ministry on the universal changes which should take place before his return. By a careful study of the pages of the Old Testament Jesus had discovered "the program of the ages." The very words used by Jesus in making his predictions, and fondly quoted by his disciples in after days, are borrowed almost in their original form and setting from the eloquent utterances of Jewish prophets and orators.

A study of Hebrew prophecy indicates that there are to be certain great world-movements. These world-movements were the theme of the closing moments of Jesus' life. He is thinking of world-movements when he exclaims: "For as the lightning cometh out of the east and shineth even unto the west, so shall the coming of the Son of Man be." How shall we describe these great world epochs, outlined by the ancient prophets of Israel, and in process of development at the present time!

First, we have hints and suggestions of a period of universal knowledge. "The gospel of the Kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." Commercial facilities for a universal communication and international intercourse seem to be lingering in the mind of the prophet Daniel when he records the prediction: "Many shall run to and fro and knowledge shall be increased." This describes the commercial and intellectual tendencies of the present generation. "Seeing the world" is the science of the modern pleasure seeker, and the globe trotter" is omnipresent in every land. A review of the events of the world's history for the past twenty-four hours is laid on our breakfast table every morning, and knowledge in printed form may be found arranged in attractive pyramids at the news-stand of every railroad station of any commercial importance.

Second, there seem to have been in the minds of the Hebrew prophets fore-gleams of great revolutions and universal upheavals in the social, political, intellectual and spiritual realms. In the rich, metaphorical language of oriental expression, these predictions are alike startling to the mind and fascinating to the imagination. (1) "The sun shall be darkened"—an expression which seems to hint at great changes in the arena of political affairs and international relationships. (2) "The moon shall not give her light"—a veiled suggestion of important revolutions in human thought as touching the realm of social distinctions and class divisions. (3) "The stars shall fall from heaven"—great readjustments in human ideals; a new conception of old principles which have been regarded as the "fixed stars" of human thought. "And the powers of the heavens shall be shaken"—vast changes in the religious thinking of mankind with reference to the recognized seat of authority in spiritual things. All these phrases indicate change, turmoil, trouble, unrest, upheaval and revolution. The sky of history black with the storm-driven clouds of unlooked-for events—"Behold, he cometh with clouds;" There are to be great revolutions in every realm of human achievement, but all these changes, whether mental, social, political, ecclesiastical or international, will tend toward the unity of the nations and the solidarity of the race.

Third, there is also the prophecy of the dawn and supremacy of a universal democracy. "Then shall appear the sign of the son of man in heaven"—"I will make a man more precious than fine gold." Democracy, Socialism, Brotherhood—these are the watchwords of the present hour; and they are but the echo of a revolution, scarcely a century old, which carved on its newly erected pillars of granite the words, "Liberty, Equality and Fraternity." The nations are rising in the strength of a dawning conviction that humanity must wield the sceptre of sovereignty. National consciousness is but international consciousness in the germ.

Fourth, there are repeated suggestions and reiterated predictions of the end of war and the inauguration of universal peace. "Nations shall learn war no more." "There shall be war and rumors of war, but the end is not yet." Not until humanity is through with wholesale carnage and cruelty will the climaxes of history begin to break in planetary music on the harp of destiny. This is the vision of our seers and prophets today.

Bible students must learn to distinguish the difference between the coming of the Kingdom and the coming of the King. The coming of the Kingdom will be gradual, but the coming of the King will be sudden.

The greatest prophecy in Scripture is expressed in these words: "In the days of those kings shall the God of Heaven set up a kingdom which shall never be destroyed, it shall stand forever." Every event in history brings us nearer to the fulfilment of that prophecy. The timepiece of the Eternal has decades for seconds, centuries for minutes and millenniums for hours. It required four centuries of martyrdom to establish Christianity on the earth.

To every child of the King is given the divine guarantee of an ultimate victory, "For as much as ye know that your labor is not in vain in the Lord." Sure of victory we press onward, inspired by an unwavering courage.

There are centuries which are epochal. There are decades which seem to focalize a thousand years of toil and tears. There are pivotal points in history. Such as the Incarnation, such as the Great Reformation, such the French Revolution, such the rise of a new world democracy, and such the present hour, when nations are being reborn and civilizations beginning to put on the bridal garments of Righteousness and Truth. Are we approaching a new pivotal point in the world's history? Remember the words of Goldwin Smith: "The stream of history is drawing near to a cataract." Recall the prophetic words of Disraeli: "The great crisis of the world is nearer than some suppose." Is God preparing the world for some great universal movement? Oh, Christian, study the march of events!

The coming of the Kingdom will be gradual, but the coming of the King will be sudden. "For yourselves know perfectly that the day of the Lord so cometh, as a thief in the night." "As a snare shall that day come on all that dwell on the face of the whole earth." That will be the world's greatest surprise! When shall it be? Cromwell thought that Christ would come in his day. Luther imag-

ined, four hundred years ago, that one hundred years would finish human history and usher in the King.

Students of prophecy have been prone to focalize on certain dates and have more than once startled the world by their predictions. December 31st, in the year A. D. 1000, was fixed upon as the end of all earthly things. Believers looked for the "end of the world," "the day of judgment," "the resurrection of the dead," and "the coming of the Lord." The whole world came to a standstill. Humanity held its breath,—until the sunrise of the first day of a new century indicated that the machinery of the world was not to be disturbed.

In 1843 William Miller led a movement, in England and America, composed of some fifty thousand persons, who were known as the "Millerites," and who neglected their business and provided themselves with ascension robes, as the chosen day and hour for their Lord's descent approached. Such enthusiasts have appeared in almost every generation and have been the laughing stock of the world. These prophetic date fixers have arranged many a schedule for the Almighty. And all this, notwithstanding Jesus informed his disciples that he himself did not know the time, nor had the information been divulged even to the angels in heaven. "Take ye heed; watch and pray, for ye know not when the time is." "It is not for you to know the times and seasons which the Father hath put in his own power." "But of that day or of that hour knoweth no man." Language could scarcely be more explicit, and yet we are still at it—fixing dates. And so we have pre-millennialists who believe that Jesus will come before the millennium and introduce it, and post-millennialists, who believe that Jesus will come with the millennium and crown it. I imagine that one guess is as good as the other in a universe wherein God is under no special obligations to please any one particular class.

It's a comfort for us to know that God has his own method of computing time. "Beloved, be not ignorant of one thing, that one day with the Lord is as a thousand years, and a thousand years as one day." It is always safe to leave in God's hands the things which he has not placed in our hands.

Never mind about the "times," they are in his keeping. Let us study "the signs." "What are the signs of his coming?"—"Watchman, tell us of the night, what the signs of promise are!" We are living in an age of wonders! When Lord Rosebery spoke in Glasgow recently for an hour and fifty minutes, he was distinctly heard in London, four hundred miles away. We have discovered a new quality in matter—it is called "Radium." We have unearthed a new quality in the atmosphere—it is styled the "X-Ray." It is a new light which shines through solid substances and reveals the secrets of the hidden world. We have invented a new messenger, which shoots through the air—we call it "The Wireless," wireless telegraphy. When San Francisco was shaken by an earthquake, a vessel eight hundred miles out at sea caught the news through the air. We have the "records" of the phonograph, through which we are permitted to hear the voices of the distant and the dead. We have

witnessed a new method of transportation—"the aeroplane"—an airship which threatens to blot out all the imaginary lines on land and sea.

I have but two questions to ask: First, Can he come? Second, Will he come?

Can he come? He can, if he still possesses his ascension body! Should he return in bodily presence to the world, he would fulfil a most remarkable prophecy—"This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven."

But will he come? In strict confidence, he has never been far away. He has lingered so near the earth that he has been seen again and again. Scores of saints in all the Christian centuries have affirmed, "I have seen Him! I have seen Him!" Stephen, in the hour of his

martyrdom, exclaimed: "I see Jesus standing at the right hand of God."

Robert Murray McChesney, surrounded by a circle of devout believers, turned to the first and asked the startling question: "Do you think he will come tonight?" "I think not," said the one addressed. To the next friend he addressed a like question: "Do you think he will come this week?" "I think not," was the answer. Turning to the next, he inquired: "Do you think he will come this month?" "I think not," was the response. And, then turning to the most venerable Christian in the group, he inquired: "Do you think he will come this year?" "I think not," was the grave reply. And then, with the splendor of a peculiar hope shining in his deep eyes, the Scotch divine quietly closed the devout discussion by remarking, "In such an hour as ye think not, the Son of Man cometh."

Knowing That We Have Eternal Life

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Text: "Ye may know that ye have eternal life." 1 John 5:1.

Perhaps the majority of Christians when asked if they are saved, reply, "I hope so." But God wishes them to occupy a higher plane and "know that they have eternal life." Before considering how this knowledge may be obtained, it may be well to ask a few preliminary questions.

I. Is such knowledge essential to salvation? In other words, is it necessary for us to know that we are saved before we can be saved? That it is not essential, is evident from the terms upon which salvation is offered. God nowhere says that we must know we are saved before we can be saved. He says, "Believe on the Lord Jesus Christ and thou shalt be saved," and from the very nature of the offer, the moment a man believes in Jesus as a personal Saviour his soul is saved, whether he realizes it or not.

A child begins to live the moment it begins to breathe, though it may not realize it for a long time afterward. An idiot often grows to manhood without knowing his own parents, but he has physical life all those years, so a soul lives the moment it believes, and may have spiritual life through many long years without having an intelligent realization of the fact. We may have physical life without knowing it, and why may we not also have spiritual life?

Many of God's best children follow him in the dark, and spend, perhaps, the most of their lives among the shadows. Perhaps all Christians have at times the assurance of salvation, but under the influence of the Tempter they fall into sin, and when they do, their faith becomes clouded and they lose the consciousness of the Divine favor.

So timid, doubting disciples should not become unduly depressed, much less should they conclude that they are not saved because they lack the assurance of salvation.

II. But is such assurance important? The fact that it is important is too well nigh self-

evident to require extended discussion. A man cannot be truly happy who does not know whether he is resting under the smile or frown of his Creator, nor can he do much to save others when he is uncertain as to his own salvation. A man who is himself floundering in the dark can not well lead others to the light. A man who does not know whether he is on his way to heaven or hell is not a safe guide for his fellowman. A man who does not know the way himself can not well point it out to other people.

It is important for us to know that we are saved because it effects both our happiness and our usefulness.

III. Is assurance of salvation possible? It is unreasonable to suppose that it is not, for surely God loves his children too well to suffer them to live in doubt and uncertainty. To do so would be inconsistent with his character and conduct toward them in other respects. John says that he wrote to believers in Christ that they might "know they have eternal life." God has made it both our privilege and duty to know that we are Christians, and if we go on groping our way through the shadows of uncertainty, it is our own fault.

IV. How then may we know that we are saved? Not by our feelings. Most people attach undue importance to their feelings in matters of religion. God nowhere tells us how, or how much, we must feel before we can be saved. Salvation depends not upon feeling but upon believing. Our feelings are as changeable as the shifting sands, and depend largely upon our physical condition and our natural temperament.

The fact that we have physical life is not dependent upon our feelings, and neither do they determine whether or not we have spiritual life. I live physically whether I am glad or sad, and I also live spiritually whether I sigh or sing. Feelings do not change facts. A man is not a Christian because he feels happy, but he feels happy because he is a Christian. God's order is fact, faith, feeling.

"Christ Jesus came into the world to save sinners"—that is the great fundamental fact. I am a sinner and I trust him as my Saviour; that is faith. Then I am happy because I am saved; that is feeling. The question is often asked, "Do you feel that you are a Christian?" If properly instructed that man would reply, "No, I do not feel it, but I know it." Suppose I borrow money from a bank and when I go to pay it the cashier tells me that I do not owe anything, because a friend has settled the account. As I turn to leave a man standing by says to me, "Do you feel that your debt is paid?" I would probably reply, "I do not feel that it is paid, but I know it is, and I feel very glad because it is paid."

Suppose I ask a stranger, "Are you married?" and he answers, "I hope so." I would doubt his sanity, but would ask, "Well, why do you hope so?" "Because I feel like a married man, yes, I think I am married, at least, I hope I am." That is about the way some Christians talk in reference to their salvation.

Suppose I met a young man and ask, "Are you a son of Mr. A?" He replies, "I hope so." "Well, why do you hope so?" "Because I feel like I am." The answer, although absurd, is pretty much the same as the reply given by many church members when asked, "Are you a child of God?"

Was it possible and was it important for a soldier in the late war to know whether he was fighting for the Allies or for the enemy? Suppose I had asked him, "Are you a soldier?" Would not his answer have been, "Yes, I am an American soldier." "How do you know?" "Because my country called for volunteers, and being convinced that the Allies were fighting for a just and righteous cause I responded to the call, enlisted in the service, and my name is enrolled in Company A of the Fifth Division." The soldier speaks with confidence because his assurance is based upon testimony that can be verified. The man knows that he is married because the court has granted him license and the preacher has performed the ceremony. The debtor knows that his debt is paid because the bank attests the fact that the note has been canceled, and just in the same way we know that we are saved—by testimony.

The Jew was able to "declare his pedigree" from the testimony. His father bore witness to the fact that the man was his son, so God bears witness to the fact that we are his children. We know that we are the children of our Heavenly Father in the same way that we know we are the children of our earthly fa-

ther—by testimony. Every Christian is "born of the Spirit" and "the Spirit himself beareth witness with our spirits that we are the sons of God."

"The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, meekness, faith, temperance." Do we find these virtues in our lives? If so, they are inspired evidences of the fact that we are Christians.

Here is God's own written testimony, "He that believeth on the Son hath everlasting life," and that testimony is many times repeated in similar words.

Now surely we know whether we believe in Christ and are resting upon him as our only hope of salvation, or whether we are relying upon our good works and religious experiences. If we trust in Christ alone, we have God's own Word for it that we are saved. What better proof could we ask? We honor him by taking him at his Word just as the little girl did, who when asked why she believed that God would save her, replied simply and sweetly, "He says he will." We know we are saved because God says so.

Resemblance to the Father strengthens the proof of testimony. According to the laws of nature, the child looks like his father and reflects his characteristics. Resemblance to the father fortifies and strengthens the father's testimony when he claims the boy as his son. This second kind of evidence holds good for the Christian in determining his spiritual pedigree. If he is a child of God, he will resemble his Father. Now that Father is "Love," both by name and nature. No one can be a Christian who does not love. Every child of God loves not only the Father, but the family, for "Every one that loveth him that begot loveth also him that is begotten of him," and so "We know that we have passed from death into life because we love the brethren." But if we love our heavenly Father, we will love all that pertains to him, his Word, his day, his house, his service.

I am conscious of having spiritual life just as I am conscious of having physical life. How do I know that I am "born again?" For reply, how do I know that I am born at all? I know that I have spiritual life in the same way that I know I have physical life. I can see the beauties of nature, hear the song of the birds, and smell the fragrance of the flowers, and so I know that my body lives. I can also see the beauties of holiness, my spiritual nature responds to the love of God, thrills at the attractions of heaven, and recoils at the horrors of hell, and so I know that my soul lives.

Christ Comes In His Message

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Text: "He that heareth you heareth me; and he that rejecteth you rejecteth me; and he that rejecteth me rejecteth him that sent me." Luke 10:16. R. V.

The average Christian of today is to a greater or less extent the victim of a tendency for which it is hard to account and for which nobody in particular seems to be responsible. It is like a great ocean current, so deep and

broad and quiet that we hardly recognize it. It is the tendency to regard Christ's ethical teachings as all important and to pay too little heed to what he said about his continued personal presence and activity among men.

Not until we begin to assemble them do we have any idea of the great number of his sayings in which it was directly or indirectly asserted or implied. His promise to continue his

all-powerful activity in the world, in directing, protecting, empowering and confronting his servants and assuring the triumph of his cause, is vital to his teaching.

Christ's one great all-comprehending promise to his disciples was, "I am with you always." And he was not only to be with and in them, but outside them. He is abroad in the world. All power is given to him in heaven and on earth, and he is out and around everywhere using it.

He meets and confronts men at every turn. There is a hungry man, a sick person, a stranger, a prisoner. You had better do something for him, for concealed in his person is Jesus himself, who comes to test you, to give you a chance to show what kind of a person you are. "Inasmuch as ye did it"—or did it not—"to one of the least of these, my brethren, ye did it"—or did it not—"unto me."

Just as in the great parable of the last judgment Jesus identifies himself with these needy ones, so in our text he identifies himself with those whom he sends forth to declare his message. We know nothing of the personnel of the Seventy; doubtless they were much the same sort of men as the Twelve but probably not so able; and yet it is to these men, as he is about to send them out on their mission, that he said, "He that heareth you, heareth Me." It was not because of what they were in themselves, but because he was in them and in their message.

Here we come upon one of the strangest facts about Jesus, namely, that when we hear his message we feel that we are confronting him. We do not feel so when reading or hearing the teachings of other persons.

Jesus is in his teachings in such a way and to such an extent that you cannot consider the one apart from the other, and when his full message is declared the open-minded hearer somehow finds himself face to face, not with a mere message, nor with a human being, but with Christ himself. There has been another Advent.

I. This peculiarity is due to the fact that Jesus' message is primarily a demand for discipleship. He makes no concealment of what he is after. There are no reservations, no ingenious traps, no deceitful lures. He comes right out and says honestly and bluntly, "If you wish to be my disciple, it must be on my terms. If any man will come after me, let him deny himself and take up his cross and follow me."

II. His message shows the grounds upon which this demand for discipleship is based. 1. They are, first, the divine dignity of his person. His divine dignity is no invention of the theologians. Though meek and lowly, he was constantly asserting it. He came forth from the Father. He had a glory with the Father before the world was. He and the Father were one. Anyone who had seen him had seen the Father. The Father had made all things known to him, delivered all power into his hands and sent him into the world. This accounts for the fact that when the declaration of Jesus' message confronts us with himself, it is a divine presence we are conscious of. In Jesus' demand for discipleship, we recog-

nize God's demand, and therefore, "He that rejecteth me, rejecteth him that sent me."

2. The other ground on which Christ's demand for discipleship is justified is his sacrifice of himself for the benefit of those whom he calls to his service. We make no attempt here to state or defend the doctrine of the Atonement; but if Christ taught anything he taught that his death was for our benefit. He laid down his life for his sheep. His body was broken for us, his blood was shed for us. He felt, and rightly, that this furnished him with ground for his appeal to men to give themselves to him. "Greater love hath no man than this, that a man lay down his life for his friends; ye are my friends if ye do whatsoever I command you."

3. Besides these three features of Jesus' message, his demand for discipleship, his claim to have been sent of God and his appeal to men on the ground of having died for their benefit, there is the large body of his religious and ethical teaching of a more general nature for our instruction in matters of belief, character and conduct. It is in learning and practicing this body of truth that the discipleship consists to which he calls us, "Take my yoke upon you and learn of me."

III. How much he has to teach us. How much about God that is simply enlightening. How much that is comforting, encouraging and warning. How much about personal character and conduct. How much about the Kingdom of God—its principles, its growth, its enemies, its aim and consummation.

It is quite easy to parallel many of Jesus' teachings in the teachings of the founders of other religions, but even these ethical teachings of Jesus are so permeated by his personality that we are somehow made conscious that it is Christ who has come to us and is confronting us.

Christ's message then, has these four elements; a demand for discipleship; backed by an assertion of his divine right; reinforced by his dying love; accompanied by instructions. And whenever this message is delivered, it is he, and not the human preacher or teacher, not an impersonal statement, with whom we have to deal.

One of the most beautiful passages in Brownings' "Saul," here comes to mind.

"O Saul, it shall be

A Face like my face that receives thee; a man like to me,

Thou shalt love and be loved by; a Hand like this hand

Shall throw open the gates of new life to thee!

See the Christ stand!"

And so I would say to you today—"See the Christ stand!"

Forget the man whom you see and hear speaking to you now, a man like yourself, no better than you, not so good as many of you, and "see the Christ stand!" Has he not made another Advent? Has he not come to you? In hearing me you have heard him, if I have delivered his message correctly. If you reject me you reject him; and if you reject him you reject the Father who sent him.

I am speaking, nay, he is speaking to some who have often heard his message and never responded to his demand for discipleship, never made the great decision, never joined him, never followed him, never gone forth to bear a word of testimony for him, to do a deed in his name that would help to build his kingdom.

I am speaking to many who some time or other, have said they would follow him; they made the decision, they enrolled as disciples; but what sort of disciples have they been, what have they done, what effort have they made through the study of his message, through personal communion with him, through earnest self-discipline, to become like him in spirit? What zeal have they shown for his Kingdom, what interest do they take in its progress, what sacrifices have they made?

The Gospel of Christ is no mere ethical system. It is no mere collection of sayings, beautiful and true, about religion and morals. You

can find such in the sacred books of other religions. The distinctive thing about Christianity is Christ. The heart of the Gospel is himself. You cannot take a few of the ethical precepts and by following them more or less closely, apart from personal relations with him, make good your claim to be his disciple, or win salvation. He is the life, the dynamic. Without him his Gospel is little better than other Gospels. It is he who makes it what it is.

Once again he has come to you through this message with all its imperfections. He has accomplished another Advent. "See the Christ stand!" He shows you his hands, his feet, his side pierced for you. I think I hear him saying to me as he said to the humble Seventy, "He that heareth you, heareth Me, and he that rejecteth you rejecteth Me, and he that rejecteth Me rejecteth him that sent Me." "See the Christ stand!"

The Anointing at Bethany

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Text: "And being in Bethany," etc. Mark 14:3-9.

"Jesus came to Bethany." In the village on a spur of the Mount of Olives, two miles east of Jerusalem, Jesus found rest and refreshment and the sympathy of dear friends, so grateful especially during that last strenuous week of suspicion, strife and treachery.

"There they made him a supper;" such a bold expression of love and loyalty that there is a significant suppression of names of those still living when the earlier Gospels were written. What a contrast between this feast of love and yonder council chamber where scowling ecclesiastics are plotting to entrap and kill the Christ! And what contrasts here in character study! Lazarus sitting by his Lord, braving the displeasure of the rulers even then plotting Jesus' death; the Jews from the city staring curiously at him so recently raised from the dead; Martha serving, too busy about the Master's physical comfort to receive any spiritual nourishment for herself; Mary pouring out her very soul in adoration and filling the room with the fragrance of her offering; and Judas muttering an indignant protest against such a waste of good money in a moment's fond extravagance, until with heart burning with avarice he slips out to sell his Lord's life for one-half the price of Mary's ointment.

I. It was an act of devotion.

"Then took Mary a pound of ointment, very costly, and poured it on his head and feet and wiped his feet with her hair, and the house was filled with the odor."

1. It was a graceful expression of welcome to an honored guest. The ointment was refreshing and exhilarating in the close atmosphere of the crowded room.

2. It was a grateful deed. As she looked at her risen brother we can almost hear her softly sing: "What shall I render unto the Lord for all his benefits toward me? I will

pay my vows unto the Lord now in the presence of all his people."

Never before had philosopher or founder of religious school put honor on woman. Jesus only noticed her and his religion exalts her. And how she honors him!

3. It was a loving gift; and this especially evoked the Lord's ecomium: "Let her alone. For the poor ye have always with you; but Me ye have not always. She hath done what she could."

"It is not the deed we do,

Though the deed be ever so fair,

But the love that the dear Lord looketh for,
Hidden with holy care

In the heart of the deed so fair."

4. It was generous and self-sacrificing. Three hundred denarii, \$50, were a whole year's wages of a laborer, the equivalent of over \$900 now. And note her lavishness; not stinting herself with the few drops necessary, but even breaking the alabaster vase and pouring it all out. Love rejoices to give all. It was Judas, not Mary, who calculated the value of the gift. With her nothing was too rare or too costly or precious for Jesus.

5. It was a worshipful act. Her ardent devotion was shown in anointing his very feet and wiping them with her hair. "And the house was filled with the odor;" "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God."

6. There was prophetic intuition: "She hath anointed me for my burial." And happily so; for when the proper time came she was denied the privilege; when they came to anoint his dead body, it was gone.

7. And it was timely; she did not keep her precious ointment till the Man of Sorrows had borne his Cross to the end, suffered his last agony, and entered into his peace, and then break her alabaster vase over his senseless corpse; but poured out all her appreciation and sympathy when it was sorely needed.

II. The appreciation of the act.

1. It was criticised. There was a buzz of remonstrance among the disciples, which was voiced by Judas: "To what purpose is this waste? Why not give that money to the poor?" As a street car was passing a beautiful church a passenger turned to a priest and said: "If these Christians would stop building fine churches and give the money to the poor, it would be much more to their credit."

"I have heard a similar remark before," was the quiet answer.

"That so? by whom?"

"Judas Iscariot!"

A sordid, utilitarian world derides especially the church's extravagance in foreign missions, when there are so many poor and heathen at home; and under a mask of concern for these many Christians excuse their neglect of Christ's lost sheep, the perishing heathen. "This he said, not that he cared for the poor." Mary and her kind have done more for the poor than all the utilitarian Judases. Devotion to Christ is the real motive and inspiration of all beneficence to humanity.

2. It was gratefully commended by Jesus. As Mary overheard those harsh criticisms a frown of pain and a flush of mortification overshadowed her beautiful expression of rapt devotion. Then the Master poured his ointment, fragrant and soothing, upon her hurt heart: "Let her alone; why trouble ye her? She hath wrought a good work on Me. She hath done what she could." Love to Christ exalts any service and makes it acceptable; and we should not discourage any such act of devotion. Martha and Mary each served according to her own nature.

3. And it was richly rewarded. "Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." Other women have been famous as empire rulers; Semiramis, Cleopatra, Zenobia, Elizabeth; as warriors; Deborah, Boadicea, Joan of Arc; as heroines: Grace Darling and Flora Macdonald; as philanthropists: Florence Nightingale and Clara Barton. But here is a woman who never reigned over empire or in

society, nor performed a heroic act, nor built a college or hospital, nor wrote a book; who simply did an humble deed criticised as a wicked waste; and her name today is a household word in over four hundred languages and dialects.

The ancient kings of Egypt to perpetuate their memories piled up huge masses of masonry in pyramid shape, indestructible by weather, earthquake, fire or artillery, at the cost of tons of gold and myriads of lives; and today the very names of the builders are forgotten. But a woman 2,000 years ago paid a tribute of honor to a guest at supper in an obscure village; and as the odor of her ointment filled the house that night, the fragrant memory of her loving deed now pervades the world. When the Mosque of St. Sophia at Constantinople was rebuilt, the stones and bricks were laid in mortar mixed with a solution of musk; and after twelve centuries the perfume still pervades the building. It is the spirit of kindness and love that we put into our deeds that perpetuates their memory and beneficent influence long after we have passed away.

4. It was a typical deed.

This breaking of the alabaster vase and pouring out of the precious perfume is a beautiful illustration of the loving self-sacrifice of our Saviour whose body was broken and his precious blood shed for us. Like Mary, his motive was love; "Christ loved us, and gave himself for us, an offering and a sacrifice to God for a sweet smelling savour." His spirit was one of utter self-sacrifice; he gave his best, his all, he "emptied himself." And he gave with magnificent lavishness, the "unspeakable gift," bringing "plenteous redemption" and conferring "unsearchable riches."

It is typical, too, of all the loving service we owe to him. So should we pour out our hearts in his worship and spend ourselves in his service, not counting our lives dear unto ourselves. And since we cannot now minister to his own dear person, he points to the sinful, sorrowing, suffering ones with whom he identified himself, and says, "Inasmuch as ye do it unto one of the least of these, ye do it unto me."

Peter's Shadow

REV. FREDERICK BULGIN, Bath, Pa.

They brought forth the sick into the streets and laid them on beds and couches that at least the shadow of Peter passing by might overshadow some of them. Acts 5:15.

This interesting fact is mentioned by the author of the Acts of the Apostles to show what progress the new religion was making. Multitudes both of men and women were added to the Lord. Peter, his disciple, was in high repute. He was held in such esteem that even his shadow was venerated. They planned to have his shadow fall upon the sick as he passed down the street. They thought there must be some virtue even in the shadow of a

man who was doing such great things. In this they were doubtless deluded.

The shadow cast by the body is nothing. There is a shadow however cast by every life that is of a subtle potency. It is the shadow cast by the soul. The character can never be hermetically sealed. What we are in the essence of our being is reflected. Wheresoever we go we cast our shadows around.

A Boston daily paper wrote, "It was a dull, rainy day, when things look dark and lowering, but Phillips Brooks came down through Newspaper Row and all was bright." That is surely a wonderful tribute and perhaps could

be written of only a few. The passing of Phillips Brooks could even dispel the gloom of a sunless day, and, by his spiritual radiance, make everything bright whereon his shadow fell.

When Michael Angelo, the sculptor, worked, he used to carry a candle stuck on his forehead in a pasteboard cap. It was so placed that his own shadow might not be cast on his work. Yet, although the shadow of his body was eliminated, that other shadow, which every man casts could not be kept from falling upon it.

All we do in this world bears upon it the impress of our spiritual image. That is why one man's writings are immortal while those of another are valueless. It is because of the shadow that falls upon them. The shadow falls and abides, silently and yet inevitably upon all that we do. That is why there is such a peculiar power about a holy life. The white light of the Throne of God, before which the saints continually dwell, casts a shadow from those unique human lives that is more of heaven than of earth.

There is nothing unique, from a literary point of view, in David Brainerd's Diary and Journal. The unique thing about it is that upon every page the deep rich shadow of that Christly life is spread. Upon the richness of that shadow many holy men have fed their waning devotion. Resting beneath it, William Carey, Henry Martyn and Murray McChesney, formed the purposes of their hearts to burn out their brilliant lives for God.

It was long ago foretold that the time would come when the shadow of a man would fall as a benediction on his race. The shadow of a man would be as the shadow of a great rock in a weary land.

Out in the wilderness, upon those dreary, treeless wastes, the eastern sun pours its pitiless burning rays. The traveler journeys on finding himself grow weary and faint because of the fierceness of the heat. A tree would be sweet to shelter under, but no vegetation relieves the monotony of the landscape. Away

in the distance there is some respite. There looms in the distance a great rock. For centuries the winds have driven the dusts of the desert before them. The fine earth has been caught up and whirled away, leaving the rock bare and lonesome in the midst of an ocean of sand. Beneath that rock the wearied traveler may rest and find protection in its shadow. So shall men be, says the prophet, in that better day.

We have lived to see that day. The list is already growing long of that company of men and women who have so lived that multitudes have found in the shadow of their lives shelter and protection from the blind forces of the universe. The shadow of Livingstone still lingers upon Africa, even in remote villages, and those simple savages rest beneath it. The liberated children of Ham take comfort still in the benign shade of a great Abraham Lincoln, their emancipator. A Luther, a Knox, a Calvin, and those Pilgrim souls that sought these shores, received upon their heads the fierce fires of persecution—and we today rest in peace beneath their shadow.

The shadow of a Dickens shelters many a poor Smike from the brutality of the Squeers' of this world, and many a motherless orphan is protected from the cold charity of the Bumbles and their scanty workhouse fare.

We may not be so great a rock, but according to our capacity we may in our lives fulfill that prophetic vision. Our shadow may be as the "Shadow of a Rock" in a weary land.

But the man of all the ages in the shelter of whose shadow all the peoples of the earth have come to rest is the man Christ Jesus. Multitudes of sin-sick and world-wearied souls have tarried beneath this Shadow. The white light of heaven has thrown the shadow of his Cross over all the earth, and in that Shadow souls shall ever find a refuge from themselves and from their sins.

Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea;
And laden souls by thousands meekly stealing,
Kind Shepherd, turn their weary steps to Thee.

The First Christmas Tree: Talk to Children

REV. ALFRED BARRATT, Sharpsburg, Pa.

When Jesus Christ was born in Bethlehem he did not have a Christmas tree. The children born in those days were not as fortunate as the children of today. The parents of Jesus were very poor, his home was not a palace, but a stable, his bed was not a pretty cot with a silk floss mattress, but a manger filled with hay, and yet in spite of his poverty and humility he was the only begotten Son of God, who left his throne in heaven above and came to earth in human form to live among the sin-bound people of this world to teach them the love of God, and to show them how much love God has for us. On the day of his birth the heavenly choir of angels gave a grand concert in Bethlehem. They sang their sky-born

carols away up in the sky over the place where the lowly Child Jesus lay cradled in a humble cattle shed. One of the most beautiful songs the angels sang on that never-to-be-forgotten day was "Glory to God in the highest, and on earth peace, good-will toward men." It must have been grand for those shepherds "who were abiding in the fields keeping watch over the flock by night" to hear such beautiful singing.

They did not celebrate this wonderful event by gathering around a Christmas tree, but they left their sheep, and went down into Bethlehem to seek the newborn King, and when they found him they worshipped him. The idea of a Christmas tree was not thought of in those

days. The first Christmas tree was originated about 732 years after the birth of Jesus Christ. Perhaps the children who are looking anxiously with joy and great expectation to see the Christmas tree may like to hear the legend of the First Christmas Tree, and yet it may not merely be a legend, but history sending forth its radiant light through the dreary mists of tradition.

It is an old German story—that Saint Wilfred transformed the heathen Teuton worship in the forest in the Christmas ceremony. About 732 years after the birth of Jesus Christ he took a band of priests with him and sought to convert the worshippers of Thor. It was on Christmas Eve, while they were fighting their way through the deep snow in the dense forest that they came upon a savage tribe assembled under a thunder oak tree, symbolic of the god of thunder, Thor. The old, white-haired priest of the tribe was about to offer as a sacrifice to Thor, the god of thunder, the young, beautiful son of the tribe's chief. When Wilfred saw it he rushed forward, and warding off the arm that was about to slay the child. The tribesmen were all delighted at the saving of their favorite, and because of this act they very soon became converts to Christianity.

Saint Wilfred then took his axe and started to cut down the old oak tree. As it was about to fall, lightning struck it, and rended it into many pieces, and in its place there sprang up a slender fir tree green and sparkling. They carried this little fir tree to the chief captain's hall, and set it in the middle of the room, and round it they all made merry. It was about this first Christmas tree that the old story of Jesus and his love was told to the Teuton tribes, and in a short time they all became Christians.

Let us not forget that Christmas is the birthday of Jesus, and while we gather around the Christmas tree let us give our little hearts to Jesus as a Christmas present. He says today, "Give me thine heart." If you will do this, we will give you in return a new sense of joy and peace that will not only shine through the Christmas season, but will remain with you throughout your earthly life. This would be a very fitting time to give your heart to Jesus, while the angels are singing again the Bethlehem anthem, "Glory to God in the highest, and on earth peace, good will toward men." Will you do this for your own sake, and for Jesus' sake?

Capturing Three Robbers

REV. CLAUDE ALLEN M'KAY

Tommy Jones was not afraid of anything, he said, and so it is no wonder he found these three robbers and captured them. The first one he found hiding inside the door of his own heart. The robber had a very foreign name although he acted as if he felt perfectly at home there in Tommy Jones' heart. His name you will want to know. It was **Sel Fish Ness**, and Tommy found that this little thief had been robbing him of bushels of happiness and scores of friends by making Tommy think all the time of what other people ought to do for him instead of thinking what he could do to help make other people happy. When Tommy found out what this little thief had been doing, he captured him and tried to put him out of his heart. But that was a hard thing to do. When he thought he had this little thief put out to say, he found he had crept back in. If you think that isn't a hard battle, you just try it and see.

The second robber that Tommy Jones captured, he found hiding in another corner of his heart. He also had a very foreign name, although this thief claims citizenship under every flag in the world. His name is **Dis O'Bey**. Tommy found that this little thief had been robbing him of great quantities of peace. And when this intruder got into Tommy's conscience he felt just like a cinder did when it got into his eye. So out the door he went.

He was not so hard to put out, but oh! he

was hard to keep out because he changed his coat and appeared as a friend. He would whisper to Tommy, "Why didn't you do as you please and don't pay any attention to what your mother says." Tommy opened the door a wee bit and back he came. Then Tommy's conscience felt like his stomach did when he ate the green apples his mother told him not to eat, so Tommy took that thief, **Dis O'Bey**, and threw him out and told him to stay out.

The third robber was a sly little Miss with a very American name, although I am told she lives in the Old World, too. She was just plain **Miss Treat**. But Tommy found that when she got control of his temper he brought tears to his mother's eyes, and made his playmates very unhappy, and made Spot, his dog, wish he had a new master. And some times **Miss Treat** persuaded Tommy to eat too much candy or too much cake and then his stomach wished he would be more careful what he sent down for boy-building material. And so that wicked little Miss robbed Tommy of joy, of friends, of love and of sleep.

But Tommy captured her and put her out and locked the door, but when he looked in her place, what do you think he saw? A fine jolly fellow had come to take the place of the three robbers. When Tommy asked him his name, he said, "I am Master **Happ I Ness**," and then he added with great glee, "And, Tommy, I have come to stay."

FROM ONE ROOM TO ANOTHER



Cartoon by F. Opper in New York American, Sunday editorial section, Oct. 2, 1921

F. Opper, the famous cartoonist, has preached a powerful sermon in his cartoon "From one room to another," and if I had a church I would preach on that subject, announcing it in the daily papers and if necessary getting out invitation cards with a small reproduction of the cartoon.

What Text Would I Use?

Here are two:

Daniel 5:23 or Heb. 9:27

I would call attention to the fact that there is another path, not shown in the cartoon from one room to the other, the straight and narrow path.

This path, "The Path of the Just, . . . that shineth more and more unto the perfect day." The path which Mr. Opper cartoons is the broad path, that leadeth unto destruction, and many there be that go in thereat.

The New York paper said:

This picture of the two rooms and the short road between them is one of the best that Mr. Opper has made since his famous cartoon, Whisky's Graveyard, in which he showed all the hopes, ambitions and good qualities under whisky's tombstone.

In this picture are thirteen short sermons. Count them for yourself before you read what follows.

First comes Vanity, the foolish young woman whose mind is on the point of her nose, the bend of her eyebrow, the squeezing of her feet, or the curling of her hair. She is overlooking the qualities that last forever, worrying about those that do not last and do not matter anyhow.

Number two, comes the individual, very numerous among us, using up all his power on life's short journey, carrying his triple load of worrying, trouble-hunting, anxiety.

Such a man, you know him well, gets out of bed with a frown on his face and goes to bed with the frown deeper. He spends the day worrying, which means poisoning himself. He is a very foolish traveler on life's journey.

Next, and close to him is the Utter Idiot, the

man with a striped cap and the little jumping-jack fastened to a string. This little individual, wasting life on frivolities or on some hobby without value to himself or anybody else, is one of thousands such.

Two sermons are preached in the individuals that you see sitting under the tree. Of those two types there are millions. The individual whose motto is "the world owes me a living" lives to learn that the world owes no man more than the man produces. It does owe him a hole in the ground at the end; that is all he is apt to get.

The other individual, expecting that the apples will fall into his hat if he waits long enough, is the poor "Great Expectations" type deluding himself, boring his unfortunate wife and friends with stories of wonderful things that are going to happen. He is waiting for something to turn up. The things that will turn up will be his ten toes, turned up finally for good and all.

Another foolish traveler on life's road is the professional pleasure hunter. You see him with his foolish smile, chasing a butterfly that isn't worth having after you catch it. "Fatty" Arbuckle just now could give this person some useful advice about the foolishness of his pursuit. Pleasure worth having is the reward of Real Work; nothing else gets it or earns it.

Next comes the gambler fool, who goes through life shooting in the air, with many a stumble and fall.

He follows closely behind the hypochondriac, who worries about diseases that he hasn't got, and sacrifices the possibility of natural health to the morbid pleasure of contemplating disease.

Ahead of him, on his stilts, is the familiar nuisance whose right leg is Egotism and his left leg Conceit. Mr. Opper's fancy was particularly fortunate in putting Egotism and Conceit on stilts. They raise a man high in his own estimation, but put him up where he can't do anything worth while.

Next come two kinds of money-foolishness. Ahead, scattering the money that somebody

else got, goes one kind of fool. And behind him, with his eyes on the ground, seeing only the earth, never looking to the sky, with no thought but money, the money-getter creeps along. He is numerous in this country, and the funny thing is that, starting from the room in which he was born with nothing, landing in the room where he dies with a great deal of money, people talk of him as the Successful Man. They rarely ask, What Did He Do That Was Really Worth Doing?

In Mr. Oppen's collection of fools and time-wasters on life's short road we reach the poor goose that goes through life pitying himself, imagining that everybody is against him, and the other foolish creatures that are always against somebody else, wasting their time in quarrels over nothing, squandering energy that might do something worth while.

In Mr. Oppen's excellent cartoon of the short road and the wasted time, practically every reader will find something that applies to Somebody Else.

The wise and scarce man is he who in every lesson finds something that applies to himself

and decides to make the necessary change or application.

One of the greatest men that ever lived was Kepler, the astronomer, who first discovered the elliptic paths in which the planets move, and the laws that govern them.

He had a thousand foolish ideas, hypotheses and guesses. But he admitted and recounted them all, recognized the unsoundness of that which was unsound, was always grateful for criticism or correction, as, for instance, when Galileo, by presence of the telescope, showed him some of his principal mistakes.

Everybody will study this Oppen cartoon, say that it is true, that it tells the picture of life's foolish side as well as it could be told. The rare man and the lucky man is the one that looks at the picture, then asks himself, "What part of it applies to me?" and "How can I improve my own journey?" between the two little rooms.

Electrotypes of the cartoon will be furnished at cost, 50c each, by The Expositor, to use for sermon advertising, providing credit notice is given on the cards to Mr. Oppen and the New York American.

RAILROAD WAGES AND PREACHERS' SALARIES

The Federal Council Social Service and the denominations supporting will no doubt take the side of the Brotherhoods and Labor Unions in the rail strike as it did in the coal strike, and as it condemned the wages paid steel company laborers it will no doubt do the same for rail laborers. This may be all right, I have not the wide knowledge of the economic situation to decide for myself.

But I beseech you gentlemen, denominational officials, to consider at the same time the 20,000 or more preachers who are getting \$2.33 a day, about one-half of the wages of trackmen and unskilled laborers. Then there is another 7,000 or more getting \$3.33 a day, and another large group getting about \$4 a day. O men who handle the millions the Christian people are giving for Christ's sake for his Kingdom, his Kingdom is not all in foreign lands, it is not all in half million churches. His Kingdom is also, possibly in a small way, but nevertheless, his Kingdom is back in these rural districts, where the amounts you give out for salaries are not sufficient for warm clothing and nourishing food.

Men! Give these preachers as much as track laborers. We are not asking as much as you are asking for engineers who run their engines and carry people in safety all the way between Cleveland and Pittsburgh, or Columbus. These poorly paid preachers are only conducting people on the way from the world that now is to the world to come. They cannot expect as much for being engineers on a long haul like that as these railroad engineers get on short hauls from city to city. But give their wives and children some of the comforts of a section man. We are not asking as much as you want the section boss to get.

Here you are, men who are responsible for these less than living wage salaries, pin this

list of railroad wages up before your eyes (you say they are not enough), when you get down on your knees and pray for these underpaid preachers in their work, ask the Lord Jesus Christ to give you grace and gumption enough to do justly by them.

RAIL WAGE NOW AVERAGES \$4.54 Statistics Show 1917 Rate Was \$2.87

Chicago, Oct. 23.—Statistics compiled by the United States railroad labor board in its consideration of the wages of railroad employees show that the average daily rate of pay for all grades of work now is \$4.54 as compared with an average rate of \$2.87 in 1917.

The present rate includes the wage cut authorized July 1 by the board. This cut averaged about 12½ per cent.

The following table is taken from labor board figures, column one showing the percentage cut in the July decision, column two the percentage still remaining over December, 1917, wages, column three the average rate of pay per day now, and column four the average rate of pay per day in 1917:

Supervisory forces	6.3	63.4	\$8.01	\$5.34
Clerical and station.....	12.2	64.6	4.18	2.54
Maintenance of way				
and unskilled	17.4	55.7	3.35	2.15
Shop employees	17.4	54.0	5.47	2.55
Telegraphers, etc.	8.9	82.8	4.84	2.65
Engine service				
employees	9.4	59.9	5.81	3.83
Train service	10.7	64.5	5.35	3.32
Stationery engineers				
and firemen	12.7	92.3	4.19	2.18
Signal department	10.0	66.6	5.50	3.30
Marine department	9.8	33.3	6.69	5.02

Present average for all grades of employees—\$4.54.

1917 average for all grades of employees—\$2.87.—Cleveland Plain Dealer.

Prayer Meeting Department

I. THE VOICES OF JESUS 1.

Luke 9:28-36.

See Page 354

Expository Notes.

The Master with three disciples went up one of the foot-hills of Mt. Hermon. The Master prayed; the disciples slept. When they slowly waked, they saw that a light not of earth surrounded the Master. To their eyes came signs of his divine origin. Then to their ears came a voice testifying that he was the divine Son, and adding this counsel to them, "Hear ye him."

This command was passed on to the later followers of the Lord, when the Master and the Twelve had left the earth. The gospels are filled with the voice of Jesus, in many tones, uttering many calls, some appealing more to one, some attracting others. Hear a few of the clear, ringing voices of Jesus.

John 1:43; Matt. 9:9. The Leader's voice—"Follow Me." Here is the calm, assured voice of authority, uttering a quiet, brief command. There is no hesitancy in it, no falling back upon any higher power, no sense of need of explanation or argument. Only two brief words: "Follow Me." As Jesus called Philip, so he called Matthew. No direct statement is made concerning Philip, but the narrative goes on to tell that Philip at once seeks and invites Nathanael to come also. Of Matthew it is said "He arose and followed him." Thus do men generally respond to an assured voice of real authority. It is the uncertain, doubtful voice that has no compelling power.

Luke 19:13. The Master's voice—"Occupy till I come." In both Luke's parable of the pounds and Matthew's parable of the talents a master delivers money to his servants—literally, slaves—to be invested for him during his absence. In Luke, his direct instructions are given. The King James Version says, "Occupy till I come," with the old meaning of the verb, "to use," especially in business. The American Revision, Moffatt, and Weymouth say, "Trade." Tyndale wrote more fully, "Buy and sell." The servant of Jesus has something to do himself. He is not mere passive spectator or recipient. He has a task to fill his days, one making necessary the exerting of all his powers, a position of responsibility.

Matt. 11:29. The Teacher's voice—"Learn of me." From a slightly different angle, we have the teacher's voice. Man cannot successfully accomplish his task alone. He needs instruction, advice, guidance. He must learn of the Great Teacher.

Rev. 3:20. The Friend's voice. Open to me. Somebody knocks at your door, a signal that one desires to enter. A friend comes to visit you. The knock is a call to open the door, for it is locked. In Holman Hunt's famous picture, the Christ stands knocking at a closed door. Weeds have grown up before it. There is no handle on the door; it can only be opened from the inside. Only you can open the door of your heart. If you open the door, Jesus will come in and "sup with you". To eat together is a sign of friendship in both the ancient and the modern world. Would you show a new-comer to town that you would be glad to have him for a friend, you invite him to dinner. "Breaking bread together" is still a sign and pledge of friendship. If you open the door to Jesus, he will not only come in and make a friendly call, but will sup with you, be a guest of yours. Not even that alone, but Jesus will take his place at the head of the table, he will be the host—"and he with me."

Plan for Our Meeting

Each one of these passages may be given to one of the attendants upon prayer meeting, with a suggestion as to the "voice" they are to find in it, and a request that they read in the meet-

ing and add a word of comment. The pastor may supplement what is said if desirable.

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II. VOICES OF JESUS 2.

John 10:2-5, 16, 27; Acts 22:14.

Expository Notes.

The voice of Jesus is a persuasive voice. It is a comforting voice. It is a commanding voice. Jesus calls himself the good shepherd. He is the owner of the sheep. He gives to them the care which no hired servant will give. Those who are really his sheep listen to him gladly and obey willingly.

It is the voice of a king, one who commands and those of his court are honored by receiving his commands. The highest honor a king or president can bestow is to send a man as his representative to another court. Paul proudly calls himself "an ambassador of Christ." Paul heard the voice of Jesus and, greatest of the sons of men, he carried his message to the world.

There are other voices of Jesus beside those we considered last week.

Matt. 11:28. The Helper's voice. "Come unto me." An invitation addressed to those who labor and those who are heavy laden; one class representing the active, the other, the passive aspect of human suffering. "I will give you rest." Not inactivity, not lethargy, not idleness. Dr. Vincent says that the root idea of the word translated "rest" is relief. The most effective relief to a burden-bearer is added strength. The burden which crushes a feeble person I play to one of vigorous strength. Sometime relief comes when a friendly hand lifts a part of the weight. A yoke is a device to enable one to carry a burden more easily. Relief may come by casting off unnecessary burdens. Peter tells his fellow countrymen to cast their anxiety upon God. If one will throw away worry, he or she may carry the real burden easily.

Rev. 3:18. The Merchant's voice. "Buy of me." Everybody likes to display a valuable purchase, likes to buy something worthwhile. So the Christ tells the Laodiceans to buy of him, buy that which will make them rich, well dressed and keen-sighted.

Matt. 8:7; John 5:8. The Physician's voice. "I will come and heal. Rise—walk." Nobody is looked for with such eagerness and anxiety as is the physician when there is serious sickness in the house. This is one of the most comforting tones of the voice of Jesus. Whether healing be physical, mental, or spiritual, it is gratefully received. Jesus went about "teaching, preaching and healing," and his followers continue all three lines of work all over the world.

Luke 19:10. The Saviour's voice. "The Son of man came to seek and to save that which is lost." This is what Jesus told Zacchaeus the publican. So the angel of the Lord told Joseph the betrothed husband of Mary; so Gabriel told Mary, when they were instructed to name the child that should be born, Jesus, that is Salvation or Saviour. And Peter told the Sanhedrin that there was "none other name under heaven * * * wherein we must be saved." This is the greatest voice. Men may imitate the other voices, but this is beyond them. They can only persuade men to respond to Jesus' seeking and be saved from sin by him.

* * *

III. GOOD WILL OR WELL PLEASED?

Luke 2:8-20.

Expository Notes.

One of the best known sentences of the Gospels is the song of the angels, heard by the shepherds on the Bethlehem plain. But those who read the Revision have doubtless been surprised, and possibly annoyed, to find a chang-

in the familiar words. The Revision is not only "different", but the second clause seems long-drawn out, and awkward.

But it cannot be denied that the new rendering is considered the correct translation of the Greek by the great majority of commentators. A comparison of several translations shows the following:

King James Version: Glory to God in the highest, and on earth peace, good will toward men.

American Standard Version: Glory to God in the highest, and on earth peace among men in whom he is well pleased.

Weymouth: Glory be to God in the highest heavens, and on earth peace among men who please him.

Moffatt: Glory be to God in high heaven, and peace on earth for men whom he favors.

Ferrari Fenton: Honor among the highest, to God, and peace upon earth, to accepted men.

Douay Version: Glory to God in the highest; and on earth peace to men of good will.

Canon Farrar indicates a triple parallelism. Glory.....to God.....in the highest to men Peace.....whom God loves.....on earth.

The editor of "The Continent" discussed and explained this divergence of translations thus:

A Strange Puzzle attaches to the words of the primitive Christmas carol—the angels' song sung the first Christmas night. Did the heavenly choir sing of "good will among men" or about "men of good will"?

In the Greek manuscripts the whole difference between the two phrases is the difference of a letter "s"—the Greek "sigma". Some manuscripts have it; others omit it. Somewhere in the laborious copying of the sacred story a weary scribe made a mistake. He either put in an "s" which did not belong in Luke's writing or else he left out one that Luke had employed. Later manuscripts in part followed his blunder; another part kept on copying correct manuscripts, and a difference grew up for modern scholars to wonder about. Which set of manuscripts is in line with the original autograph of Luke; which perpetuates the accident of a copyist's error? It is far too late now for anybody to be certain, one way or the other.

It seems at first a bit vexing that any sort of confusion should jangle even the slightest grace note in a song so wonderful.

But, suppose we try the supposition that both readings are good—perhaps permitted by the Spirit of truth to stand side by side in manuscript authority because neither alone is sufficient.

"Good will among men"—what else does this distracted old world today need so much as this—good will among the nations lately at war, good will among the classes that contend in the industrial struggle, good will of peoples and races toward one another?

To be sure, so-called practical men scoff at such intimations as this; it is the way, they say, that sentimentalists always talk. It is not fine talk that is demanded, they tell us, but engagements and arrangements and adjustments by which men can get on together peaceably.

The fact is, though, as persons of deeper insight must be aware, that if a supreme sentiment of good will could but come to prevail among men, it would matter little what the organized framework of human relations might be. Good will would make any form of society humane—any industrial organization workable.

If men everywhere were set on seeing that only the best things happen to men of other races, classes and nationalities, then in truth and fact the "peace on earth" visioned by the angels would from that moment be the most substantial reality of human life.

There would be no more war nor strife where envy had ceased.

But people say that is impossible. Men always have been envious—always will be. They are not "men of good will"! Peace on earth depends on a new and different sort of men.

And herein is the sublime appropriateness of this angelic carol to the birthday of Jesus Christ. With him was born into the world hope and assurance of this new kind of mankind. He brought to earth the power to remake humanity into a new spirit.

From the old race which has fought and warred since the beginning of things, war and fightings can alone be expected. But a race made new in Christ will make the world new in peace. They with the Christmas heritage on them must be men of good will.

And they will cancel conflict because they will have no purpose of conflict with any nor any a motive of conflict with them.

There is still a third idea of the "good will" phrase urged by many expositors. They say it means not the good will of men for one another but the good will of God toward his creatures. The King James translators must have thought that with their word "toward."

It may be said that that thought completes a triangle encompassing the full significance of the heavenly Christmas hymn.

For when the earth is full enough of justice and brotherhood to please God, it must be a world of peace.

* * *

IV. PROUD OF THE GOSPEL

Rom. 1:16.

Expository Notes.

"For I am proud of the gospel; it is God's saving power to every one who has faith."

And if you take the marginal rendering of the noun, you will say, "I am proud of the good tidings," or "I am proud of my message."

Does that sound like a familiar text? Rev. D. O. Hopkins, Normal, Ill., takes that as a topic and says:

An old acquaintance in a new suit of clothes attracts our attention. We are familiar with this scripture in its old garments. "I am not ashamed of the gospel." But we raise our eyes when James Moffatt gives it this new suit, this suggestive translation.

Rome had been the goal of the preacher who wrote the text. The capital of the world presented a challenge. We call on more soul resources to accomplish a big thing than a little thing. If Paul can make Rome the headquarters of the gospel, he knows that its influence will be radiated in every direction, more speedily. "I have a message for your church and city, an unseen commodity for every heart." Therefore his added statement is, "I am proud of the gospel." No travelling salesman can expect the buyer of his goods to be more enthusiastic than he himself is. A man with no confidence in his message has already suffered defeat.

There were seeming reasons why the Romans might spurn the gospel of Christ. Its beginnings had been very humble. Rome loved pomp, prestige, power. The gospel had started with an unknown carpenter and illiterate fisherman, two humble occupations. What appeal could their story have in the center of the Empire? The life of this man Jesus had tragically ended on a Roman cross. This imperial city had often seen and frequently sang, "See the conquering hero comes." No one wants to ally himself with a losing cause. You can not find democrats after a republican landslide, and republicans are scarce after a democratic victory. But in this case defeat was only apparent. In reality the facts spelled victory. This is what put courage into the soul of this apostle and made him write, "I am proud of the gospel."

What do we mean by the gospel? The word is so familiar to us modern Christians that we speak it flippantly. We take too many things for granted. We talk about gospel songs, gospel sermons, gospel meetings, etc.

The word comes from an old Anglo-Saxon root, "God's spell," or God's story. Yes, a very romantic story about God, a Divine love story. Certain personalities cast their spell over us. We are under their charm, sway, fascination. God's spell implies that we are charmed under his dominion.

The meaning of the word in the New Testa-

ment is "Good News." The Greek word "evangelion" means "good tidings." Evangelist comes from this original word. An evangelist is the bearer of "Good News". The primary message of every preacher is "good News." The Master made it clear that he came not to condemn the world but to save it, not to curse it but to cure it. "O thou that tellest good tidings", said the prophet, "get thee up to the mountain" so that all could hear from the lofty heights. In Palestine it was a proverb. "As cold waters to a thirsty soul, so is good news from a far country." Your boy was in France. You read the casualty list each morning with a trembling heart. But at last the postman dropped a letter in your box; you knew the handwriting. It is a message from a far country. Your heart leaps for good news is yours. Such is the gospel Paul carried, and that we bear also. It is so good he is proud of its contents.

The gospel is good news from and about God. Men have always had gloomy ideas about the Lord. A judge, king, a transcendent being, a personality held off at arm's length, have been our conceptions of Him. Christ brings us good tidings that he is Father, immanent, interested, caring for each of us, as though there were none else to love.

War-weary in November, 1918, the warring nations signed the armistice. What happened? Bells, joyful bells pealed the news from a million towers. It was good news about the hostile nations of the world. The angel who announced the first Christmas story, said, "Behold I bring you good tidings of great joy. Good News." Are we exultant over such a gospel?

Another phase which the gospel had for Paul was **power**. "It is God's saving power." Power was the one thing which the Romans admired. Their army, government, political organization stood for power. Said Paul, "I bring you a Divine dynamic." The gospel is God's dynamite to blast hearts that have solidified into rocks. Men have always sought power of some kind,—mechanical, chemical, personal. Alfred Nobel invented the present form of dynamite. Then he saw that the nations misused this potential energy, and offered the Nobel prize for peace. Who does not admire power that is harnessed for human services? We admire power in Niagara that turns a million spindles; in the explosion of gasoline that forces the automobile over mountain, hill and valley; in compressed steam that carries its quota of men and freight over continents and oceans. "How much power?" is the frequent question of people in our day.

There are some things however these powers can not do. The building of a bridge in New York was impeded by a sunken derelict. They hitched tugs to the derelict in vain. A young student said, "Fasten flat boats to the derelict." The Atlantic tide began to come in and the derelict had to come up out of the mud. There are many things our own little tugs can not pull loose. The derelicts are fast in the mire. Let the Atlantic tide of a Divine dynamic be applied and the sunken vessels must come up. "Do you ever expect to convert China?" they said in derision to Robert Morrison. He replied, "No, but I expect God will." The gospel carries a dynamic which will uproot every obstacle. It is God's sway, spell, power.

Furthermore, the gospel is God's "**saving**" power. We have just experienced what the destructive powers of the world have done. Men, women, morals, have been thrown on the junk heap. The sign over a dry cleaning establishment reads, "We clean everything except a guilty conscience." Here is a power for this. The gospel changes hearts, characters, careers, the inner life. The outer life can be changed by culture and civilization and yet leave the inner life untouched. The gospel is not a varnish to cover, but a power to transform. The proud record of the gospel comes from this saving achievement. Call the roll of its star apostles. Saul becomes a Paul, Mary Magdalene loses her evil spirits, the thief dies in peace, Jerry McAuley is reborn.

Another thing which Paul emphasizes about this gospel is, that it is **universal** in its application, "to every one." The Jew was provincial. Jonah was reluctant about going to Nineveh because he could not share God with the other peoples of the earth. He limited the grace of God. Jesus was universal. True to this Master, Paul was cosmopolitan. The sorrows he soothes are universal sorrows, the hopes he kindles are universal hopes. The apostle sweeps all narrow bounds, saying, "I have a gospel for every one." Kipling sang, "East is east and west is west and ne'er the twain shall meet." But they have met in Christ. There is an universal need and there is an universal gospel for that need. As we sing the great hymns of the church we include all ages and sexes. The children sing, "What a friend we have in Jesus." Youth sings, "The Son of God goes forth to war." The mature sing, "How firm a foundation." The aged sing, "One sweetly solemn thought comes to me o'er and o'er." A gospel "to every one."

But this gospel must be received with faith on our part. "To every one who has **faith**." This limits its scope. It does not impose salvation on any one. God does not interfere with our regnant wills. What is it to have faith? Faith opens the door for the message of the gospel and Christ walks in. This was the great doctrine of the Protestant Reformation—salvation by faith. If this gospel is not ours it is because we have not claimed it through our faith. "By grace are ye saved, through faith. Martin Luther was climbing the stairs of the Vatican, when like a flash from heaven the word came, "The just shall live by faith." God does not limit the work of grace. "To every one who has faith."

With such a gospel as this scripture reveals, do you wonder that Paul was proud of it? "I am proud of the gospel." He had thoroughly tested it. It had wrought for Paul something which nothing else could match. Paul could say, "Thou, O Christ, art all I want."

Then the whole personality of this man, proud of the gospel, had been changed. What it did for him, it does for a million others. How could he be ashamed of it? Wherever the gospel goes, there is new life, new society, new civilization, a new world. Proud of its record, this Apostle took it to Rome and asks those citizens to make it their own, through faith. The gospel will never fulfill its mission until all of us are under its spell. It is not to be argued about, but believed, experienced, lived. We can not be proud of it until it thrills our hearts with peace and joy.

Plan for Our Meeting

Ask each person to tell one thing in his experience that has given him cause to be proud of the gospel.

* * *

Taking the official government reports as to the number of acres devoted to tobacco in different states last year, and comparing with reports on education, we find this:

North Carolina, first in tobacco, forty-fourth in education.

Kentucky, second in tobacco, forty-first in education.

Virginia, third in tobacco, thirty-eighth in education.

Tennessee, fourth in tobacco, fortieth in education.

South Carolina, fifth in tobacco, forty-eighth in education.

In South Carolina, which is fifth in tobacco acreage and forty-eighth in education, the death rate is 113 to the one thousand—the highest tobacco acreage and the highest death rate of babies of any state in the Union. This harmonizes with the statement of Dr. Brodie, of the Royal College of Surgeons of London, that nicotine-soaked men and women can not become parents of strong, healthy children.—The Look-out.

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the steel workers we will get an increase in salaries. The people of this conference are happy in the fact that they are paying a living wage, and more pastors are being paid like factory workers or farm hands than ever before, that is in full, weekly or monthly.

Five years ago it was nothing uncommon for a church to contract with a pastor, and if some "pillar" in the church became dissatisfied his salary would get behind, and frequently never be paid. In this conference unpaid salary is a debt, and no church is in good standing with the superintendent until the debt is paid. The policy of Dr. Shannon has put new life into the conference and given to the churches a self-respect they would have gained in no other way.

Sincerely yours in Jesus' Name,

A United Brethren Pastor

As you intimate, with individual effort, unsupported by your bishops and your secretaries, it will take a long time for conference superintendents to get general results.

It can be remedied now, and the remedy can be announced by Christmas time. The Religious Telescope can do it.

You say the average salary of United Brethren ministers is \$1255 a year. And I think you will agree with me that two thirds of them are getting an average of \$1083 or less. For every man in this group of two thirds of your ministers that gets your \$1255 another gets \$911 and for every preacher in the six conferences mentioned that gets \$1255 another man gets \$725.

There are without doubt some 624 of your ministers that average about \$800 a year.

To make the minimum salary of every minister in the U. B. church \$1000 would require, I estimate, some \$125,000 and possibly as much as \$200,000.

You have 1000 laymen in your church that have tens of thousands to my hundreds. I will be one of 400 to give from \$312.50 to as much as \$500, to make the minimum salary of United Brethren preachers \$1000 a year. This \$125,000 to \$200,000 to be paid through your Home Mission Board. It would be advisable if churches paying less than \$1000 to pastors were advised that their church would be a mission church unless they elect to make the increase themselves. That might make part of the fund last over to the second year.

Your bishops are to declare themselves that the minimum salary is \$1000 and where local churches cannot or do not pay this amount, the difference is to be paid from Home Mission funds, to which funds this proposed \$125,000 or \$200,000 are to be added.

I think I can get you one or two laymen to start the fund. You see when I apologize I like to do it handsomely, and to the satisfaction of all concerned.

Now, I am not even the son of a prophet, but unless the United Brethren church meets fairly this question of starvation wages for ministers I prophesy that within ten years it will be absorbed by some other church.

That would be a shame. It has a glorious history, the strongest agency among the Indians, so interestingly depicted in Loskiel's Narratives. I love to stand at Pilgerruh, near my farm, where they built a church for the Indians in 1786, and the Pennsylvania church sent them food and gifts from Bethlehem to keep them from starving.

Is the spirit of Zeisberger and Heckwelder gone from the church?

Send relief from the wealthy churches of Pennsylvania and the wealthy conferences of Ohio, to the starving preachers of Kansas and Oklahoma.

Cordially and sincerely,
F. M. BARTON

Shortest Way to the Throne

"If I have taken anything from any man by false accusation, I restore him four-fold." Luke 19:8.

Suppose a man is going to the Temple with an offering to lay upon the altar. As he comes to the door, he remembers some man outside who can point the finger of scorn and contempt at him, who knows of a wrong relationship which exists between him and one of his fellows. What must such as he do? Is he to go into the Temple and pray that God will send a great wave of religious enthusiasm over him, in which all this moral uneasiness will be lost? "No," said Jesus, "leave . . . thy gift . . . and go thy way; first be reconciled to thy brother." A man has no gift for God in his hand who has some dishonor in his heart.—Rev. John Hutton, D. D.

THE EXPOSITOR PLAN FOR PUTTING CITY CHURCHES ON THE MAP, EXTENDED TO CHIMES

A number of churches are arranging to illuminate from the inside their art windows showing Bible scenes, so that the passing crowd may get the inspiration of the scene.

The Expositor is now interested in another plan for reaching the multitude who do not go to church with the sweet influence of sacred music.

Every noon and at evening when some 100,000 persons are boarding the cars in the Cleveland Public Square they hear the chimes peal forth "Come Ye Faithful," "Jesus Lover of My Soul," and "America," etc.

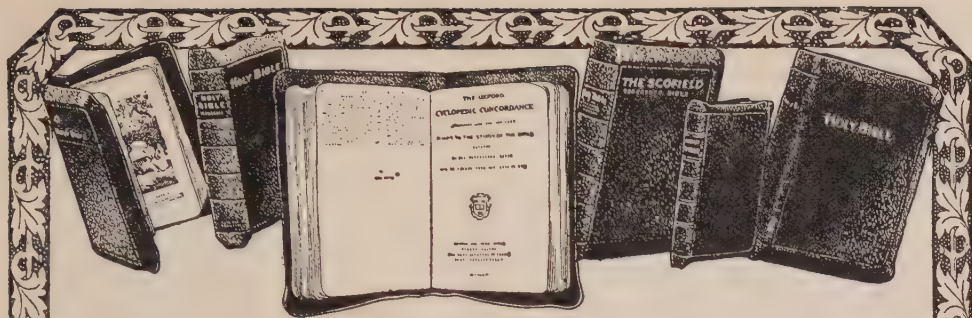
It means a great deal to the city life to have these sweet strains poured out daily.

Therefore The Expositor will contribute \$100.00 to the first church that will as a result of this notice equip their church with Deagan chimes like those in the Cleveland church.

This will enable any minister building a new church to introduce the subject to some wealthy layman or their building committee. You can say that here is a stranger willing to give the first \$100.00 or the last \$100.00. If you can't do it any other way, you can get a group of 27 to give \$100.00 each in memory of friends.

The Expositor is furnishing John 3:16 posters 9x25 feet that will be seen by 5,000,000, is paying for mats of scripture texts that will appear during November in newspapers having 2,000,000 circulation, is inspiring churches to illuminate windows that will light up the eyes of 1,000,000 or more, and now we will help get chimes that will gladden the ears of several millions for years to come.

Who will cut this offer out and get the first \$100.00? When that is spent we know where there is another \$100.00 if the gas well doesn't die down.



The Gift Supreme - an OXFORD BIBLE

Put real Christmas joy into the heart of some one by the gift of one of these beautiful Oxford Bibles. Here is the gift, suitable for young and old, that will be prized always. It has a value that is far beyond its price. It shows your high regard as nothing else can.

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WILL WE ELECT TO PERISH?

World conditions are such that every thoughtful man who loves his own country and humanity is taking anxious thought for the morrow.

The most appalling tragedy of the last terrible five years is not the millions of dead nor the devastated lands of Europe, nor the billions wasted, but is the fact that mankind has learned nothing from the bitter years of grief and travail. Consider the Peace Commission at Paris; in all the long months no recognition of God, no prayers for guidance. Consider the greed of the nations represented. Consider the petty wars raging between the newly-enfranchised peoples, each struggling to get something that does not legitimately belong to it; or the chaos in Russia and the little less chaos in all Central Europe and the Balkans.

Consider the sturdy British Empire, on its beam ends, fighting with clenched teeth against the forces which threaten destruction. Consider our own country with discontent everywhere, with a vicious circle of increasing wages and increasing prices, with a people crazed by a speculative mania and a mad haste to grow rich quick, losing the power to think in their intense selfishness and passion for amusement and entertainment.

Above all, consider the impotency of government everywhere, and the threatened downfall of government.

The peoples of the world have entrusted government to self-seeking politicians, and these small men are confronted with a condition so serious that they have not the ability to cope with it.

It is not a wild raving to say that civilization is balancing on a knife edge, but sober fact. And all this has come about because man refuses to take God and Christian ethics into the equation.

All previous civilizations have perished because they were built entirely on materialism, and the people of those bygone days were not blameworthy because they had not our light and knowledge.

Our civilization is in danger, because notwithstanding our 1900 years of the Christian faith, despite the fact that every fairly intelligent man knows that in the practical application of Christian ethics is the only solvent for the ills of humanity, we have blundered along in our brutal individualism, in our detestable selfishness, and insisted on maintaining the same basis as all the dead civilizations which have preceded us.

Is not it the fullness of time for all of us—diplomats and soldiers and statesmen and politicians and priests and laymen—all of us, to grasp the big idea that only by adherence to the code of ethics which God has given us can we hope to build an enduring structure of good government?

We have seen the failure of every other method. Will we elect to perish rather than accept a world of decency, justice and love? It is not necessary to multiply words. It is merely a statement of imperishable truth to say that where people and rulers lack vision and refuse to accept a code which embraces the principles laid down by Jesus Christ, there is no hope of a future for the nation.

Individually—man for man—what are we going to do about it?

Make America a Christian nation.

McCann & Co., a business firm of Pittsburgh, published this article from "Leslie's Weekly," as an advertisement in the Pittsburgh Chronicle Telegraph. "Individually—man for man—what are we going to do about it?" is McCann & Co.'s question. The Witness Committee's answer is "Make America a Christian nation."—Witness Committee, 119 Federal street, Pittsburgh, Pa.

* * *

Save yourself from embarrassment of receiving unexpected presents, or cards at Christmas time, by having on hand a supply of Christmas cards. You can get a dozen for \$1.00 or 100 for \$4.50, 200 for \$4. Some ministers use these greeting cards to send to every family that belongs to their church. And some send to prospective members. William H. Dietz, 20 E. Randolph St., Chicago, will send you samples if you mention The Expositor.

WHAT APPEALS TO SOLDIERS

When D company, 112th Engineers was on the Lorraine front across from Strasbourg, in 1918, I was going from Vaqueville, where the 4th platoon was stationed, to Pexonne, where the remainder of the company was located. I picked up a piece of paper out of the long grass and found the enclosed verses on it, typewritten in English. There was no author's name or any other words. I thought, perhaps, you might be able to use them in connection with the Expositor.

Harold K. Alcorn.

If with pleasure you are viewing
Any work a man is doing;
If you like him or you love him,
Tell him now!
Don't withhold your approbation
Till the parson makes oration
And he lies with snowy lilies
O'er his brow.

For no matter how you shout it
He won't really care about it,
He won't know how many tear-drops
You have shed.
If you think some praise is due him
Now's the time to slip it to him,
For he cannot read his tombstone
When he's dead.

More than praise and more than money,
Is the comment kind and sunny
And the hearty, warm approval
Of a friend.
For it gives to life a savor
Makes a fellow stronger, braver,
And it gives him hope and courage
To the end.

If you love him, let him know it;
If he merits praise, bestow it;
Let the words of true encouragement
Be said.
Do not wait till life is over
And he's underneath the clover,
For he cannot read his tombstone
When he's dead!

* * *

Around a luncheon table in a certain university club a group of keen and healthy-minded young men, engaged successfully in several professions, were discussing the Church. A clergyman sat near by. He unobtrusively edged into the conversation, for he knew them all. His presence gave zest to the criticism—for of course it was bound to come to this—and the promise of his discomfiture seemed sure. The stock complaints and objections were made. Preaching, of course, was stupid, and the whole performance dull. There was nothing interesting for a man to hear or do in church. Substitutes on Sunday morning,—there were several of them. Nothing original about them. The parson was neither shocked nor specially impressed. "I tell you," he said, "all you say is twaddle. I am not denying things are as bad as you say, but still it's nonsense! You are rather stupid about your sense of values. I make no sacrosanct plea. I give you the logic of facts, results. Listen to me: Choose for me the one hundred men and women who lead all the rest in this community in downright goodness of character, in public welfare, in philanthropy, yes in your best industrial and commercial establishments, and in the professions, and I'll show you ninety of them who go up to the temple to pray every Sunday morning."—Christian Register.

The Record of Christian Work tells of a bridge in Hunan, China, that is ornamental rather than useful, but it has a history.

A company of progressive Chinese sought to use the power in this seventy-five-foot waterfall. While excavating for the project an odd-shaped stone was unearthed. Some superstitious persons heard of it and roused the whole city against the project of putting machinery in the river. This on the ground that the dragons would be offended! The Chinese water power promoters were forced not only to suspend operations but to erect a propitiatory bridge.

One of the things that the Christian religion does in this world is to cast out fear.

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The Bible and Its Enemies

By WILLIAM JENNINGS BRYAN

Written that the people shall not be robbed of their faith in God.
"For he that cometh to God must believe that He IS"—*Heb 11:6*

THERE is a great stir in the camp of the **Atheist**, the **Agnostic**, the **Higher Critic** and particularly the **Evolutionist**, because of this modern David—America's Gladstone—William Jennings Bryan.

The heart of every true Christian rejoices because the enemies of our country and of our God and Saviour are so plainly pointed out by this bold and mighty champion of the Book.

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Religious Review of Reviews

NEWS

When the United States refused, after the Boxer Uprising, to accept its share of the indemnity paid by the Chinese Government, other nations looked on with astonishment. It was so different from customary methods. The Chinese Government has used this \$20,000,000 in educating its youth in this country. Now the British Parliamentary Committee proposes to remit their unpaid indemnity, specifying that the money be used for Chinese education. The Committee says: "American interests in China are advanced by the respect, trust and affection of the Chinese to a degree that no other nation enjoys."—Pittsburgh Christian Advocate.

Potatoes and Missions. Thirteen years ago scarcely any potatoes or vegetables were raised by the natives in Umtali District, Rhodesia, Africa. Today they are available in every native community; all that are eaten in the District are raised by the natives themselves. Why the change in thirteen years? G. A. Roberts and his agricultural classes commenced business in Old Umtali thirteen years ago. And instruction has gone on steadily ever since. For ten years Mr. Roberts was the only agricultural missionary in Rhodesia; now he is one of three teachers of the farmer's art.

A significant trend is noticed among modern newspapers in the publication every day of some Scripture text at the head of the editorial column. Since the war there has been a general tendency toward reprinting Scriptural quotations and giving first printing to sermons, Biblical analyses, and other features of a religious nature. The London Times publishes something of that character daily, the innovation having been introduced editorially by the explanation that it was "born of a general desire to get back to God." The Buffalo Times joins in this effort to bring the inspiring and uplifting thoughts of the Bible into the lives of its readers by the publication of pertinent texts, suggested by local clergymen, at the head of its editorial page. If there is a new desire and demand for this, as the growing practice indicates, ought not the church people to rejoice and endeavor to answer the desire by pointing the way to God?—Zion's Herald.

All obligations to New York banks on account of the Presbyterian share in the Inter-church debt have been paid through the trustees of General Assembly. The total debt was \$583,365.77.

The New York World is authority for the statement that last year motoring killed 12,000 persons, injured 1,500,000 and caused disabilities and property damage amounting to more than \$1,000,000,000. The casualties are as great as in warfare. Usually it is the innocent persons that suffer. No matter how carefully one may drive, he is at the mercy of the one who runs his car recklessly. More severe punishment should be inflicted upon those who violate the laws designed to protect pedestrians and those who use their cars aright.

Dangers of Antagonizing Darker Races

Dr. Daniel Johnson Fleming, professor of missions in Union Theological Seminary, warned us against race antagonism. "Nine-tenths of the world's surface is ruled by the white races," said Dr. Fleming, "but they comprise only four-tenths of its population. There are 550,000,000 of the light races as opposed to 1,150,000,000 of the dark peoples. The white race doubles its numbers in eighty years; the brown race in sixty years and the black in forty. This ratio is increasing.

"The aftermath of the war has left many hatreds. Some of the Arabs now pray, 'Ge curse England'. Africans who feel that France has been too hard on them no longer love that country as they did. China now says she hates Japan first and England second and that she loves America first and Germany second. There is tinder here for a great conflagration."—E. L. Pell.

Take the best business in town and grumble over it and lose confidence in it, and get uneasy about it, and talk hard times, and tell people about your losses, and ten to one it will come to nothing. Take the poorest business in town and show that you have confidence in it, and wear a happy face, and talk success, and scatter sunshine all around the place, and the chances are you will make a success of it. An optimist can pull a poor business up as far as a pessimist can pull a good business down.—E. L. Pell.

Who Owns America?

The Knights of Columbus have been basing all sorts of claims on the fact that Columbus, a Catholic, discovered America, and that his Church has a kind of prior lien therefore upon it. Passing by the statute of limitations, we venture to ask the Knights whether they haven't mixed their geography? All that the bold Genoese navigator found is still the territory of the Church to which he professed allegiance. He never set his foot on the soil of the United States or Canada. The Caribbean Islands and South America he visited, but beyond these he did not go. Nor are the inhabitants he greeted, samples of whom he took back with him, the people who now dwell here. They were Carib Indians, whose descendants are generally not overgrateful for having been discovered. The successors of Columbus, Cortes in Mexico and Pizarro in Peru, exploited the territory south of the Rio Grande, and Mexico and South America are even now deemed Catholic countries. But the States are not; distinctively and constitutionally are not. It takes a good deal of effrontery for a group of men with the ecclesiastical relationships of the Knights to claim them.—The Lutheran.

Let a preacher announce as his subject "The City of Silent Men," and add the explanation that he intends to preach on prison life, and it will not draw one added visitor who otherwise would have attended the motion picture production which bears the same subject. Let the Church announce "The Golden Snare," and people will at once conclude that a sermon on the danger of wealth is in prospect, and that will keep them at home. Let the theatre announce that same subject and it will be thronged.

It is not the form of the announcement which fills the theatre. The fact in the case is that it requires incessant advertising and cajoling to fill even the theatres, and the assistance of dozens of free tickets is a daily necessity. Writers who believe that preachers can fill their churches by publishing subjects worded in a certain way are preparing the unwary preacher for disappointment.

Advertising (or announcement) of the Sunday subject is good. Let it be perfectly honest. They let him who will come, and let him who will forbear forbear. In the long run the best advertisement is one which presents a well worded, carefully chosen subject, and then appends a few lines in which the main thoughts and the general trend of the sermon are suggested.—Theological Magazine (Iowa).

(Continued on page 356)

*Every Minister
Needs One*



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READ THIS

Keep This "Mush" Mellon From Turning Drug Stores Into Saloons

WILLFUL AND EVIL MEN

VS.

THE AMERICAN PEOPLE

Secretary of the Treasury Mellon has issued the long deferred beer regulations based upon the decision of ex-Attorney General Palmer that doctors may prescribe unlimited booze.

No one had any respect for Mr. Palmer's decision when he gave it, and no one has any respect for it now.

It may be that Mr. Palmer could be appointed to some office again, but unless we miss our guess he could not be elected dog catcher in Podunk.

The decision of Mr. Mellon to put these regulations into effect is most unfortunate and is contrary to the general policy of the Administration as recently shown in the efficient operation of the prohibition enforcement office.

There are exactly the same reasons for delaying the issuing of these regulations as caused them to be delayed through so many months.

However, they have been issued. For a time there will be an orgy of beer drinking and drunkenness due to the fact that a few men in the United States Senate, without the support of the people or the majority of their fellow Senators, have delayed the enactment of the law which would correct ex-Attorney General Palmer's decision. They have delayed the enactment of this law not by a fair means, but as sneaking filibusters. Their action has been cowardly and contemptible.

No doubt some father long denied his beer will tank up on the good medicine now and go home to beat out the brains of his baby. If so, there are certain Senators who should attend the funeral.

It would be no more than just if some supernatural providence would require these men to pass in review before the bloody backs of beaten wives, the bruised faces of little children and the stark forms of dead men and women, victims of the beer they worked so hard to give a free hand for its bloody work.

When the tax bill is out of the way dry Senators of the United States should see to it that no legislative business is done until the anti-beer bill becomes a law. If necessary, the cloture should be used.

If the Senators who are responsible for the filibuster which has delayed the anti-beer bill think that the people will not remember their inexcusable behavior they have sadly misread the signs of the times. There are enough dries in any State to see to it that such an unpatriotic action is properly dealt with.

To Senators Broussard, Stanley and Reed among the Democrats, and to Senators Brandegee and Moses among the Republicans, to all who have aided and abetted them in their conspiracy against the Constitution, we can only say this: "There are millions of people who will meet you at the polls when the day comes."

DO THIS

If so... happened to Hase... Then the executive committee wouldn't have been able to indorse anyone I suppose."

ASK HARDING TO HALT SALE OF WINE AND BEER

Church Members Here Send Protest Against Secretary Mellon's Ruling.

President Harding was called upon last night by members of First Methodist church, Euclid avenue and E. 30th street, "to curb" the action of Secretary of the Treasury Andrew Mellon in admitting light wines and beer to sale as medicines.

The message reads: Twenty-four hundred members of First Methodist Episcopal church of Cleveland, O., view with grave concern the public announcement of Secretary Mellon's interpretation of the law in placing light wines and beer on the list as medicines.

Since our government by its constitution stands for temperance, justice and righteousness, we forcibly condemn this action as not in keeping with this stand, and we beg of you to use your power as president of the United States to curb such action as seems to us to directly disregard your administration's pledge to uphold the laws of the constitution by forwarding the cause of temperance and justice.

Child's Slayer Found Guilty. BRIGHTON, Col., Oct. 30.—William Riley Hill was found guilty last night of murder. Maxine Short, his wife, was found guilty of aiding and abetting.

"The right to a free government presupposes the duty of every citizen to obey that government."

1. "I speak carry because mayo for it issues rough bonds, ter ch county propos

The Thomas: paign i four m wood t paign. Wedr held at trott a day ni and Hilen's l side ro son av

Thir distrib of pol Ohio ' are: For For M. P. Ge

GOD

so loved the world
that HE gave HIS
only begotten SON Jesus Christ that who-
soever believes in HIM should not
perish but have everlasting life. John 3:16

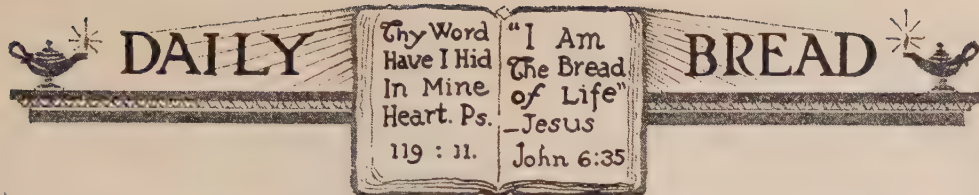
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Over 200 of these 9x25 foot texts, preaching the word to a half million daily. Watch and pray for these posters at Sioux Falls, S. Dak., Winona, Minn., Oswego, N. Y., Elmira, N. Y., Watertown, N. Y., Ardmore, Okla., and Chattanooga, Tenn. Order sheets and paste them together for part of your Christmas decoration. \$3.00 per set of sheets.

F. M. BARTON

CAXTON BLDG., CLEVELAND, O.



DECEMBER

Suggested readings for Sunday morning and evening services beginning at verse indicated and reading as far as desired.

Rom. 15:4—	Luke 21:25—
I Cor. 4:1—	Matt. 11:2—
Phil. 4:4—	John 1:19—
Heb. 1:1—	John 1:1—
Titus 2:11—	Luke 2:1—

* * *

BIBLE STORY FOR EVERY DAY—DECEMBER

Story of Joseph—Continued

1. Gen. 42:1-25. Coming to Buy Grain.
2. Gen. 42:26-38. The Return to Canaan.
3. Gen. 43:1-14. Sent Again.
4. Gen. 43:15-34. Arrival in Egypt Again.
5. Gen. 44:1-17. Cup in Benjamin's Sack.
6. Gen. 44:18-34. Judah's Plea.
7. Gen. 45:1-15. Joseph Makes Himself Known.
8. Gen. 45:16-28. Pharaoh Sends for Jacob.
9. Gen. 46:1-7, 28-34. From Beer-Sheba to Goshen.
10. Gen. 47:1-31. The Famine.
11. Gen. 48:1-22. Jacob and His Grandsons.
12. Gen. 49:8-27. Jacob's Sons.
13. Gen. 49:28-33. Jacob's Death.
14. Gen. 50:1-14. Jacob's Burial.
15. Gen. 50:15-26. Joseph's Kindness.

Story of Moses

16. Exod. 1:8-14. A New King.
17. Exod. 2:1-10. The Babe in the Basket.
18. Exod. 2:11-25. Flight to Midian.
19. Exod. 3:1-22. The Burning Bush.
20. Exod. 4:1-17. Moses' Reluctance.
21. Exod. 4:18-31. Moses' Return to Egypt.
22. Exod. 5:1-23. Bricks Without Straw.
23. Exod. 6:1-13. Jehovah.
24. Exod. 7:1-13. Aaron's Rod.
25. Exod. 12:21-39. Jehovah's Passover.
26. Exod. 13:17-22. Departure from Egypt.
27. Exod. 14:10-31. Crossing the Red Sea.
28. Exod. 16:10-26. Manna.
29. Exod. 20:1-17. The Ten Commandments.
30. Exod. 24:9-18. Moses on the Mount.
31. Deut. 34:1-12. Death of Moses.

* * *

DAILY BIBLE READINGS FOR 1922

A great deal of interest has been expressed in our monthly lists of texts for daily Bible Reading.

We are going to print the references for a

whole year of both "A Bible Story for Every Day" and "Through the Bible in a Year. These will be neat and suitable for Christmas and New Year's gifts. We will furnish them at \$1.00 per 100, and to preachers getting less than \$12.00 a year who cannot afford the price, we will send them free.

The monthly references will be continued in the Expositor for your convenience.

* * *

DAILY BIBLE READINGS—THROUGH THE BIBLE IN A YEAR—DECEMBER

Expositor Bible-Reader's Calendar

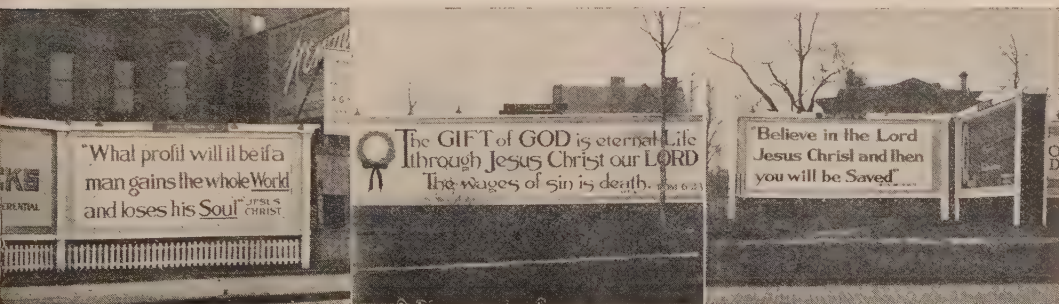
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|------------------------|------------------------|
| 1. Num. 11:4-13. | Acts 12. |
| 2. Num. 14-15. | Acts 13:1-25. |
| 3. Num. 16-17. | Acts 13:26-52. |
| 4. Num. 18-19. | Acts 14. |
| 5. Num. 20-21. | Acts 15:1-21. |
| 6. Num. 22-24. | Acts 15:22-35. |
| 7. Num. 25-27. | Acts 15:36-16:15. |
| 8. Num. 28-29. | Acts 16:17-40. |
| 9. Num. 30-32. | Acts 17:1-15. |
| 10. Num. 33-35:8. | Acts 17:16-34. |
| 11. Num. 35:9-1. | Deut. 1. Acts 18:1-23. |
| 12. Deut. 2-3. | Acts 18:24-19:20. |
| 13. Deut. 4-5. | Acts 19:21-41. |
| 14. Deut. 6-8. | Acts 20:1-16. |
| 15. Deut. 9-11. | Acts 20:17-38. |
| 16. Deut. 12-14:21. | Acts 21:1-16. |
| 17. Deut. 14:22-16:22. | Acts 21:17-40. |
| 18. Deut. 17-19. | Acts 22:1-21. |
| 19. Deut. 20-23:8. | Acts 22:22-23:11. |
| 20. Deut. 23:9-26:15. | Acts 23:12-35. |
| 21. Deut. 26:16-28:37. | Acts 24:1-23. |
| 22. Deut. 28:38-29:29. | Acts 24:24-25:12. |
| 23. Deut. 30-32:14. | Acts 25:13-27. |
| 24. Deut. 32:15-33:29. | Acts 26:1-18. |
| 25. Deut. 34.—Josh 1. | Acts 26:19-32. |
| 26. Josh. 2-3. | Acts 27:1-26. |
| 27. Josh. 4-6. | Acts 27:27-44. |
| 28. Josh. 7-8. | Acts 28:1-16. |
| 29. Josh. 9-10. | Acts 28:17-31. |
| 30. Josh. 11-13. | Mark 1:1-20. |
| 31. Josh. 14-17. | Mark 1:21-45. |

* * *

The Baptists are soon to construct a theological seminary for colored students at Nashville, Tenn.—The Congregationalist.

* * *

Ten thousand blind men receive their sight annually at the hands of medical missionaries. Is not this fulfilling the Scriptures?



(See page 275.)

Mr. Sherwood Eddy, now a famous figure in Christian leadership, was graduated at Yale in 1891. He went to India in 1896 at his own charges. After fifteen years of work among the students of the Indian Empire, he was called to be Secretary for Asia for the International Committee of the Young Men's Christian Associations. Nine years of service in this capacity among the students and officials of India, China, Japan, the Near East and Russia have been characterized by the brilliance, energy, judgment and devotion so singularly combined in this young statesman.

In 1912-1913 Mr. Eddy was engaged with Dr. John R. Mott in conducting meetings for students throughout Asia. In June, 1914, Mr. Eddy returned to China for an extended campaign among the student and official classes there. Notwithstanding the War, the audiences that year averaged 3,000 a night. In Hongkong, for instance, 4,000 students and business men attended, and it was necessary to hold three meetings in three successive hours in one of the largest theatres in the city to accommodate the crowd. The officials of China from the President and Vice-President down to the governors and local officials received Mr. Eddy, sometimes sending out official proclamations of the meetings. During the early years of the War, Mr. Eddy was with the British Army in France, and during the closing year on the American, British and French fronts. Since the war, his regular work has taken him across Asia, including Egypt, Palestine, Syria, Mesopotamia and Turkey, through the stricken countries of Europe and around the world.

Mr. Eddy has just completed a tour through eighteen of the principal countries of Europe and the Near East. Leaving France after the Armistice, he completed a tour of the world, crossing Asia, Europe and America. He has made a special study of the social and industrial problems on these three continents. In Great Britain he interviewed representative employers, capitalists, and labor leaders. He attended the Trade Union Congress at Portsmouth, and studied the labor situation in connection with the British coal strike. He made a special study of student conditions in Germany and Austria after the War, holding conferences with the students of the University of Berlin. In Czechoslovakia he conducted the first student conference in that new republic, five hundred years after John Huss, the rector of the University of Prague, was burned at the stake.

In the intervals of his intense activity among students of India and his work for the depressed classes, he occasionally took a week off for big-game shooting in the elephant and tiger jungles. Mr. Eddy is a layman and a civil engineer who left his special profession to turn to human engineering as the greatest calling in life. Equally interested, like Theodore Roosevelt, in science, philosophy, literature and big-game shooting, he is most of all interested in man.

His travel for years among American colleges has acquainted him with all phases of American student life. Those at Des Moines will remember his breaking away from the subject assigned him on the Far East to grapple fearlessly with the big social problems confronting America and the students of today. They will recall the fifteen hundred students who went to a neighboring building to ask questions of Mr. Eddy, and how, for two hours, he replied in the rapid fire of his frank and fearless answers on the moral, religious, social, industrial and political problems of the day.

We give the address he has been making to groups of business men, clubs and Chambers of Commerce. Next month the discussion of economic conditions will be taken up by Chas. L. Stelzle, and closed the following month by Gov. Allen, of Kansas.—Ed.)



We felt intuitively that another letter would come—just another word—it must come—and it did. It was short, but, oh, so full of joy in the Lord!

The cruel telegram saying, "Gordon killed", was sent the same day that his loving hands had mailed this last letter to "Dear Dad." It traveled faster and was received two whole days earlier, but when the letter came with its joyous "Praise the

Lord!" and its well suited postscript, "His will and His time, everytime," it seemed like a message from heaven.

A friend wrote, "I often talked with him on these subjects, and his trust in the will of God was what seemed to me to be the most remarkable. One day when Gates started to fly, he came back and said, 'You must not worry about me.' Pointing to the motto on the wall he added, 'You see what that says? Well, He will take care of me in the air just the same as on the ground.'"

He continually sent money home "for the Lord" and went without needed things that he might have more for this purpose. Three days before the telegram, "Dear Dad" received \$40.00 from him, \$20.00 of which went to Africa and \$20.00 to India. Gordon regularly received itemized statements and was always expressive of joy over money used for missions.

He is now represented by eight native Substitutes—one in China, one in Palestine, two in India, and four in Africa.

The number of Substitutes sent out so far exceeds all expectation. Many of God's children, some with loved ones in Glory, have become interested, and are joyous in a new and profitable service for the Lord. They are laying up treasure for future days in the Scriptural way.

We will be glad to arrange for your Substitute. From \$30 to \$75 a year will support a native worker in many parts of the foreign field. Write for further particulars to

EUGENE H. GATES,

222 Percy Street, Flushing, N. Y.

THE MID-WEEK SERVICE

See Page 342

In the October number of The Expositor you suggested the topic: "How We Put the Prayer-Meeting on Its Feet."

That is the very thing that has been done here at the church in Gloster. I planned at the beginning of this year to revive the prayer meeting, that was nearly dead. I decided to take up the study of the Bible by asking every one, children, young people, and all, to memorize, bring the Bible to church and read, or write and read, a verse of Scripture beginning with the letter "a" the first night, and continue through the alphabet, taking a letter each Wednesday night. I also asked each one to have a few words of comment on their verse. Most of them memorized, some brought their Bibles, while others wrote the Scripture and, with few exceptions, all made a brief comment on their verse. Following are some of the very noticeable results: (1) A very large increase in attendance. (2) All ages, especially children, taking part. (3) The children and young people becoming interested in, and very much better acquainted with the Bible. (4) Unusual interest was aroused by the different comments by different people on the Scriptures. This phase was enlightening and helpful. (5) At almost every meeting, the unmistakable presence of the Holy Spirit. (6) The interest grew among the young people, especially, until I was asked to organize them into an Epworth League. (7) During the summer months, the prayer meeting kept very much alive while the pastor was away in evangelistic work. It died at same time last year.

Cordially,

J. A. WELLS,
Pastor M. E. Church, South,
Gloster, Miss.

Why Delay?

¶ There are doubtless thousands of ministers in America who have been intending "some time" to secure protection in the M. C. U., but who haven't gotten to it yet. Somehow it is continually put off. Action seems no nearer than ever.

¶ Perhaps even now you have a blank in your desk which you have purposed to fill out and send us. Why not use it before it gets any older? If today you are an acceptable risk, why defer action until tomorrow? When the unexpected disability occurs and you keenly realize the need, it will unfortunately be TOO LATE to act.

¶ If you wish further information about our plan of sickness and accident benefits at cost for clergymen only, just drop us a post card.

Why Delay?

The Ministers Casualty Union

(Incorporated 1900)

490 Auditorium Building

Minneapolis, Minn.

(Continued from page 350)

The Christian Science Monitor says that one chain of theatres in the United States has refused to book any acts which cast slurs upon the prohibition law.

Members of Protestant churches particularly have frequently had cause for offense not simply because of slurs upon prohibition but because of the vicious way in which Christian ministers are represented in motion pictures, not to mention the spoken drama. The Catholic priest is very seldom pictured other than as a saintly looking gentleman engaged in fatherly benevolence. This is for the reason that Roman Catholics will not tolerate insults directed at their church or ministry; but the Protestant preacher is seldom shown on the screen except as an asinine looking individual with mutton-chop whiskers, going around with his hands clasped together in front of him and his eyes rolling up in horror over something or nothing. He usually is made to look more like a sheep than anything else, but it is made very apparent that he is a fool.

The National Hotel and Travel Gazette, which is distributed free in hotels, alleges that prohibition in the District of Columbia has increased crime and that the statement is "respectfully referred to Wayne B. Wheeler, Clarence True Wilson, Deets Pickett and others for prayerful consideration."

We have prayerfully considered this matter and beg leave to report that it is an absolute falsehood. The number of criminals committed to the workhouse in the District of Columbia in 1914 was 6,590, and in 1920, 833.

Why should this kind of rot published in the National Hotel and Travel Gazette be thrust in the face of perfectly innocent and respectable people who pay for accommodations at a hotel?—Deets Pickett.

It is a pleasure to note that a tone of optimism based on success prevails throughout the entire Protestant Church. So many direful predictions of failure were made concerning us during and immediately after the war that he was a bold prophet who was not fearful of something near disaster to our evangelical faith. It is significant also that these tremendous gains have been accumulated by practically all of the great families who constitute the Evangelical Church in spite of their divisions. It may be remarked in passing that the very substantial growth attained by each denomination has so far showed no signs of creating increased competition among them. Each group is working strongly in its own interests and apparently the accessions received are pretty largely from among those who have grown indifferent to the Church or who belong to no church at all. Probably there are exceptions to this in some districts in the country, but generally speaking the relationships among Protestant denominations were never pleasanter than at this time when all are so prosperous.—The Lutheran.

The Churches' Gifts.

Concerning claims sometimes made that "the world" is more generous than the church, the New York Evening Post says:

More than \$3,000,000 has been given to the starving Chinese by the American churches. The church is decadent, we are told, but the first thought of any one who represents some pressing public need is to enlist the church's strength. "Why Smith Doesn't Attend Church" is an inexhaustible theme for magazine symposia, but men who want to interest Smith in China or Poland do not rest until the churches call a Save-China Sunday or Help-Poland Sunday. Materialism is supposed to be corroding the fine self-abnegation of an earlier day. But after the church treasurers stand up and show that home missions, foreign missions, freedmen's aid societies, children's societies, temperance boards, Bible funds and a dozen other activities survive and grow, there comes a long list of announcements like that of the \$3,000,000 gift to China. The Christian denominations, with 42,000,000 members, are the greatest single group of organizations in America. Their membership includes in nearly all communities the most public-spirited and benevolent citizenship.

Lynching.

According to Principal Moton of Tuskegee Institute, the record of lynchings during the first six months of 1921 is not reassuring. The total number of lynchings in that period is thirty-six. This is twenty-four more than the number of twelve for the first six months of 1920, and seven more than the number twenty-nine for the first six months of 1919. Of those lynched, two were whites and thirty-four were Negroes. Two of the latter were women. Eleven of those put to death were charged with the crime of rape. The states in which lynchings occurred and the number in each are as follows: Alabama, 1; Arkansas, 4; Florida, 4; Georgia, 9; Kentucky, 1; Louisiana, 2; Mississippi, 10; Missouri, 1; North Carolina, 2; South Carolina, 1; Tennessee, 1.—Christian Century.

The International Purity Conference will meet in the Lexington Hotel, Chicago, Dec. 27, 28, 29, 1921.

Turning the Bible into a "Ouija Board."

In a small Pennsylvania city lives a man who is the very soul of benevolence and whose devotion has never been questioned. Yet this man actually proposed to Sunday School teachers this method of solving human problems by the Bible.

"I have found," said he, "that the Bible will infallibly solve my problems by a system which I have tried out. If I doubt as to just what to do, I put the question in such a form that it may be answered by 'Yes' or 'No'. I then decide upon some common word, such as 'the,' and let it stand in my thought for 'Yes,' and another word, such as 'and,' will be made to stand for 'No.' I then open my Bible at random and begin to read at the first chapter and if I come to the word 'the' first I take it that God answers 'Yes,' or if 'and' is first I take the opposite meaning."

This man so thoroughly believes in this "system" that he has spent a considerable amount of money in the publication and free distribution of a tract setting forth its merits.—Pittsburgh Christian Advocate.

Some one asked me what I thought of John Burroughs' last book, "Accepting the Universe." First of all, it reminds us that the ultimate interest of a normal human being is religion. Sometime or other, religion has the fashion of thrusting itself forward as the major subject of our thinking. Here was our kindly, venerable naturalist, at the end of his long career, concentrating his mind upon God, the universe, the soul. In the second place, Mr. Burroughs' last book shows how utterly inadequate any thought of God, other than the Christian, unquestionably is. Burroughs proves the validity of the Christian conception of God. After searching and reflecting upon the universe, after observing the ways of nature from childhood to advanced age, the best name that he can find for his "God" is a kind of Nature Providence, something akin to an impersonal universal law. Why did I need the kindly sage of "Slabside" to tell me as much? The great pagans knew that; your uproarious, proud, hearted, modern agnostic knows that. And yet how people—so-called intelligent people, too—like to be rhetorically deceived! Will you not for the sake of your own souls, remember the truthfulness of this proposition: Because one happens to be an expert in any given direction is no reason whatever for accepting him as an expert, or at all well qualified to speak, upon the Christian religion. He may criticize it; he may also know nothing about it. He may condemn it; he may also find that it condemns him. He may sidestep it; he may also discover, before he has finished with the universe, that it will sidestep him. The simple fact is that the Christian God requires that every soul shall prove him for its own self, and not another. Anything less is, at best, only theology, philosophy, speculation; all thoroughly worth while, yet all thoroughly inadequate.—F. F. Shannon.

Constantinople

The coveted city of many names appears in the year 325. Constantine the Great succeeded

This New Age Needs A Masterful Ministry

No one knows this better than the ministers of our country, and most of them are on the alert to take advantage of every opportunity for the development of their powers to serve this new age. The time has now come when religion is being studied as a complex form of life both social and individual. No longer can the technical theologian or the biblical scholar alone adequately deal with so large a subject. Psychologists for the past twenty years have been making sug-

gestive and fruitful studies of religious experience. The religions of the past and the present are being interpreted by historians and students of social science. The development of religion in biblical times and in the centuries of Christian history is being traced to its social and religious origins. The advance and demands of modern scholarship requires a journal, free from sectarian bias, which shall secure the broadest possible co-operation of scholars in many fields.

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"I want to say that I certainly appreciate the work that the Journal of Religion represents. I believe it is just the kind of journal that is now needed."

"I gladly recommend it to all my acquaintances who are interested in a sane and intelligent religious interpretation of life."

"It is always so stimulating and thought-provoking that I look forward to its coming with a great deal of genuine interest."

Some Articles in the November Number

"The Religious Situation in France." By Maurice Goguel.

"The Unconventional God." By John Edwards LeBosquet.

"The Proposed Creedal Basis of Christian Reunion." By C. J. Cadoux.

"Idealistic and Pragmatic Interpretations of Religion." By Clarence H. Hamilton.

"Mysticism and Personality." By John Wright Buckham.

"The Kingdom of God as a Democratic Ideal." By E. Albert Cook.

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in uniting the Roman Empires of the East and West under one imperial scepter. The world which he ruled needed a universal faith, so that the heterogeneous elements might be cemented. And Constantine the Great sanctioned the Christian Church, which his predecessors had cruelly persecuted. Byzantium, where the court resided, was henceforth known as Constantine's City, or Constantinople. In the year 1453, one of the saddest dates in history, the Ottomans conquered "New Rome" as Greek Catholic Churchmen term Constantinople. The proud crescent supplanted the humble cross, and the Tartar ruled the Aryan.

The Sultan renamed Byzantium, but curiously enough, the Turkish name, Stamboul, is not a Turkish word. The name is Romaic or Modern Greek—a significant concession to the prevalence of Greeks and to the predominance of the Greek language in the medieval polis (town) as the Greeks style the Sultan's capital. The Mussulmans clipped and corrupted it to "Stamboul." The Russians, who always coveted Stamboul, called it Tsarograd, the "City of the Tsars." Even the Bolsheviks have retained that haughty imperialistic word.

Byzantium, Constantinople, Polis! New Rome, Stamboul, Tsarograd! A vast Roman Empire at its height, the ascent of Christendom, a large Greek population at the Golden Horn, the power of the Greek Catholic Church, the advent of Islam, and, last but not least, Muscovite aspirations!—E. P. Horrwitz.

Reading the Bible in the Family

"Don't skip anything. Read it straight through and when you have finished begin and go right through again." This is the theory of Dallas Lore Sharp, professor of English in Boston University, as regards the reading of the Bible in the family.

At his home when breakfast is finished, the reading begins. "Do not rise from the table," he says. To do that is fatal. One of the four boys distributes the Bibles, one to each of the family. Then the chapter is read. Nothing is omitted—not even the genealogies and the "Begats." Portions that are not usually considered best for young readers will do no harm if read with father and mother, rather than in secret, says Dr. Sharp.

He makes much of the importance of reading the Bible as a means of acquiring good English.

A real-estate man was asked one day what would happen if all the churches and Sunday Schools were taken out of his city. Although he was not a Christian, the man, without any hesitancy, declared: "If the churches and Sunday Schools were taken out of town, real estate would depreciate seventy-five per cent in value." Thus we are confronted with the fact that religious values are values connected with the life processes of the people, and that the church and Sunday School are vital elements in this social structure.—S. S. Journal.

Dr. John A. Morehead, just returned from Europe, says:

In a certain European city the Lutheran pastor was doing the best he could amidst the awful poverty that existed last winter in his parish. He had a wife and five children, and it was so long since they had eaten until they were satisfied that they could not remember when they were not hungry. Some of his friends had relatives in North America, and to these came occasionally a "\$10 food package." The pastor's wife knew of no relatives in this country, but she wished she had, and she began to tell her husband: "Do you know, I think I must have a cousin or some kin in America, and I am thinking and praying that I will get from them a package of food. You watch now; we will get one."

In some way the name of this pastor got on Dr. Morehead's list last Christmas. Later the pastor's wife told him: "One day my husband rushed home and called to me, 'We have a package; come help open it!' Oh! how its contents were enjoyed. Again we knew the feel-

ing of not being hungry. I said to my husband: 'We did have a relative in America—perhaps an uncle.' 'No,' my husband replied 'I think it was our Father.'"

* * *

Thinking is hard work; preaching is no easy task. It is when you have wrestled through the night with the angel of the Lord that the blessing will come in the clear vision and the goodly pearls of speech. When work of this sort is at its height, you will not fast because you ought to fast; you will fast because you cannot eat. You will not pray because you ought to pray; you will pray because you cannot help it, for this kind also goeth not out but by prayer and fasting. Use all the aids to reflection you can command. Live on terms of intellectual fellowship with men of other callings and borrow of their oil to fill your own lamps. Browse on the uplands like Arnold's "high pasturing kine" with only now and then the tinkling of a bell to tell those in the valley below where you are. Take time for patient brooding on your theme; and out of your intercourse with men, out of old chapters in your experience, out of books that you may not have seen for years, illustrations will flock to the open casement of your soul like doves to their windows. And when your message is prepared, go from your study to your pulpit as Savonarola went from his cell to pour a flood of molten speech upon the great audience that waited for him in the Duomo. Go into your pulpit when thought has been fused in the holy fire of emotion, feeling if you will your weakness and unworthiness. Go with a whispered prayer for help upon your lips, and by divine grace when you feel that you are weak you will be strong. Then your message will be an arrow shot from the tense bowstring of conviction, and God himself will direct its flight.—John G. Paton.

* * *

The most spectacular figure among the new faith healers is Aimee Semple McPherson, a Canadian evangelist, in Denver. She has worked in a number of American cities, but it is in Denver, the erstwhile abode of Francis Schlat-ter, that she has found the most fruitful field. She conducts the conventional revivalistic services at the close of which she emphasizes the power of faith to heal. She holds three services daily, and the City Auditorium, seating ten thousand people, is filled to capacity. Her technique is thus described: "The sick, with their cards, mount the platform, lifting their faces and hands to heaven. On the platform behind them is a row of chairs. Behind these chairs there is strung a rope to receive canes and crutches. Beside the evangelist stands an assistant with a silver dish containing anointing oil. The setting is complete and nothing is lost from which an impressionable mind could profit."

A great many people throw away their crutches who later go and buy a new pair. Some of these take their place in the line a second time to make a new experiment in faith. Dr. C. S. Bluemel, of Denver, has taken pains to investigate a number of the most wonderful cases of "healing." His findings are published in the July number of Colorado Medicine. He says: "I am fortunate in having personal knowledge of a number of 'cures' wrought by the evangelist. One young man suffering from tuberculosis left his bed at the county hospital on the evening of June 22 and attended the revival service. From the platform he publicly proclaimed himself cured of his disease. After the service he returned to the hospital, and a few days later developed tubercular meningitis. He died July 5, thirteen days after the miracle of healing."

"A young woman with tuberculosis of the hip joint got up from her bed, removed a loose fitting body cast and proclaimed that she was cured. Ten minutes later I saw her in an anteroom, lying on a couch in complete collapse."

"A patient of mine with early locomotor ataxia went to the meeting to be cured. He surrendered his cane amid wild cheers from the audience. The next day he returned to my office with a new cane."—Christian Century.

(Continued on page 362)

BOOKS THAT ARE DIFFERENT

Here is a list of highly important books,—the best of this year's production, that are being talked about, favorably reviewed and which, we think, will appeal to the readers of this magazine. In addition to the American publications, we have included the best of our

Importations from England and Scotland

While this imported list is but little known in America, the books have met with a big demand across the water, hence we feel they should have an appeal to American readers.

ALL ITEMS LISTED WILL BE SENT FREE OF POSTAGE.

1.—Miscellaneous

Wells	Outlines of History, new edition	\$5.00
Strachey	Queen Victoria	5.00
Anonymous	The Glass of Fashion, 2.50	
Anonymous	Mirrors of Downing Street	2.50
Anonymous	Mirrors of Washington	2.50
Robinson, Mrs.	Corinne Roosevelt—My Brother Theodore Roosevelt	3.00
O'Brien, Fred'k	Mystic Isles of the South Seas	5.00
Bok, Edward	Americanization of Edward Bok, Popular Edition	3.00
Irwin, Will	The Next War	1.50
Guest, Edgar	When Day is Done	1.25
Van Dyke, Henry	Camp Fires and Guide Posts	2.00
Hutchinson, A. S. M.	If Winter Comes	2.00

2.—Religious Books Published in America

Hutton, J. A.	The Proposal of Jesus	2.00
Hutton, J. A.	Discerning the Times	3.00
Kennedy, G. A. S.	I Believe	1.50
Kennedy, G. A. S.	Lies	1.50
Glover, T. R.	Jesus in the Experience of Men	1.90
Webb, Aquila	One Thousand Evangelistic Illustrations	3.00
Iverach, James	The Christian Message and Other Lectures	2.50
Stidger, Wm. L.	Standing Room Only	2.00
Shannon, F. F.	The Infinite Artist—Sermons	1.25
Shannon, F. F.	The Economic Eden—Sermons	1.25
Higginbottom, Sam	The Gospel and the Plow	1.25
Babson, Roger W.	Enduring Investments	1.50
Babson, Roger W.	The Future of the Churches	1.00
Babson, Roger W.	Making Good in Business	1.00
Babson, Roger W.	Religion and Business	1.50
Kelman, John	The Foundation of Faith	1.50
Swain, R.	What and Where is God	1.50
Simpson, H. L.	The Intention of His Soul	2.00
Brown, W. A.	The Church in America	2.00
Cadman, S. P.	Ambassadors of God	2.50
Pratt, J. B.	Religious Consciousness	2.50
Wilson, P. W.	The Vision We Forget	2.00
Watkinson, W. L.	The Shepherd of the Sea	1.75
Sheldon, C. M.	In His Steps Today	1.25
Machen, J. G.	The Origin of Paul's Religion	3.00
Boreham, F. W.	Home of the Echoes	1.75

Snowden, J. H.	Sunday School Lessons for 1922	1.50
Garvie, A. E.	The Christian Preacher	3.50
Rice, M. S.	Dust and Destiny—15 Sermons	1.50
Kerr, Hugh T.	Children's Gospel Story Sermons	1.25
Stratton, J. R.	The Gardens of Life	1.50
Case, F. H.	Handbook of Church Advertising	1.25
Hutton, J. A.	That the Ministry Be Not Blamed	1.50
McFayden, J. F.	Jesus and Life	2.00
Squires, W. A.	The Week-Day School	1.25
Snowden, J. H.	The Attractions of the Ministry	.90

3.—Importations from England and Scotland

Alexander, A.	The Stuff of Life	1.50
Alexander, A.	Glory and the Grey	1.50
Alexander, A.	A Day at a Time	1.50
Berry, S. M.	The Crucible of Experience	2.00
Pember, G. H.	Earth's Earliest Ages	1.75
Anderson, Sir Robt.	Daniel in the Critic's Den	1.25
Anderson, Sir Robt.	The Coming Prince	1.50
Perron, C.	Seed Corn for Sowers	1.00
Orchard, W. E.	The Outlook for Religion	.90
Jeffs, H.	Portrait Preaching	.90
Guinness, H. G.	Light for the Last Days	2.00
Guinness, H. G.	Approaching End of the Age	2.00
Morgan, G. E.	Old Bible Characters	1.50
Fullerton, W. Y.	Practice of Christ's Presence	1.00
Holden, J. S.	Holy Gospels Opened	1.00
Morgan, G. E.	Sunday Talks with Boys and Girls	1.25
Thomas-Griffith	The Apostle Peter	1.50
Thomas-Griffith	Devotional Commentary on Genesis, 3 vols. each	1.50
Thomas-Griffith	Devotional Commentary on Romans, 3 vols. each	1.50
Jones, J. D.	Devotional Commentary on St. Mark, 4 vols. each	1.50
Brown, Charles	Light and Life	1.00
Reason, Will	Stories of the Kingdom—Addresses to Children	1.00
Selby, et al	Parables of Jesus	1.50
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Some one speaks of fall house cleaning for churches and suggests the removal of old chairs, old carpets, worn out hymn books and the like. How would it be to do a little house cleaning along spiritual lines and remove indifference, worldliness and all forms of entertainment that do not become the sanctity of the Lord's House and the Lord's work?—The Lutheran.

For the Family

You may have seen the family group that The Youth's Companion has chosen for its symbol. It appears on all Companion stationery and on all Companion advertising matter. It typifies the idea that The Companion stands for—the solidarity of the family. In its stories, in its articles, in its contents generally, The Companion speaks to the family, animated by the spirit that draws parents and children together round a common hearthstone, sharers in the same duties, the same joys, the same aspirations. New subscribers for 1922 will receive:

- 1. The Youth's Companion—52 issues in 1922.
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Walking is becoming a lost art. Autos, street cars, motorcycles, bicycles and trains are enslaving and weakening us.

Dr. John H. Finley, former university president and New York state commissioner of education, walked from New York to Princeton. The spectacle of a man plodding along that auto highway was so unusual that Finley was arrested at Rahway, N. J., for vagrancy.

Walking is such a lost art, Finley points out, that he got a lot of space in the newspapers and set New York gossiping for weeks, by arriving

recently from Europe and remarking that he had walked 100 miles on the boat on the way across.—The Cleveland Press.

As a Red Cross officer Dr. Finley walked the length of Palestine, from Beersheba to Dan, refusing invitations from automobile drivers, much to the surprise of the British officers.

The world has changed certainly when the loftiest beneficiaries of ancient caste and privilege apply themselves to endeavors and experiments aiming to realize human equality. Democracy is undeniably triumphant when even the scions of monarchy recognize its justice. And that is just what is happening in England today. The deposed and dispossessed members of royal families on the continent of Europe may be still grouchy complaining of the fate which has reduced them to the level of ordinary humanity. But the one preeminent royal family which is neither deposed nor in danger of deposition—the historic reigning house of Great Britain—seems now to be devoting the most of its energies to sweeping away the "divinity" that used to "hedge a king."

King George himself spends no time playing the part of "grand monarch," and his older children, the Prince of Wales and Princess Mary, are famous for their utter lack of aristocratic airs. But their younger brother, the Duke of York, goes even farther in the direction of democracy than they; he has set actively to work to break down class distinctions among the British people. A summer camp where lads from rich homes and aristocratic schools have been living and playing together with equal numbers of factory boys was the young duke's own plan, and he has paid for it all himself.—The Continent.

Paris says that to lengthen the skirts six inches will add \$50,000,000 a year to the incomes of dealers in women's garments. Did cutting 'em off six inches reduce those incomes that much? We trow not.

FOR MINISTERS ONLY

You have probably been disappointed in buying books from title only or someone's recommendation. Here is an opportunity to get just those books you have wanted.

The following is a list of fifteen of the year's outstanding books that we feel every minister should own. Make your selection of five or more titles and we will send them to you subject to your approval. Return those not wanted in five days and pay for those kept in thirty days.

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By F. F. Shannon	\$1.25	By A. S. Hoyt	\$2.50
JESUS IN THE EXPERIENCE OF MEN		CHILDREN'S GOSPEL SERMONS	
By T. R. Glover	\$1.90	By H. T. Kerr	\$1.25
FOUNDATIONS OF FAITH		EVANGELISTIC PREACHING	
By John Kelman	\$1.50	By O. S. Davis	\$1.50
WHAT CHRISTIANITY MEANS TO ME		WHAT AND WHERE IS GOD	
By Lyman Abbott	\$1.75	By R. L. Swain	\$1.50
THAT THE MINISTRY BE NOT BLAMED		THE FUTURE OF THE CHURCHES	
By John A. Hutton	\$1.50	By Roger Babson	\$1.00
THE ORIGIN OF PAUL'S RELIGION		ENDURING INVESTMENTS	
By Prof. J. G. Machen	\$3.00	(Church Finance)	
IN HIS STEPS TODAY		By Roger Babson	\$1.50
By Charles M. Sheldon	\$1.25	PROPHETIC MINISTRY FOR TODAY	
THE LIFE OF CHRIST		By C. D. Williams	\$1.75
By R. J. Campbell	\$3.00		

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An editorial in The Christian Evangelist says of Frank Crane's "four fundamental immoralities of the church—that it is exclusive, respectable, free, militant":

Of course, such a statement is sensational but we ask, is it true? We suppose Dr. Crane means first that the church is narrow and Jesus was broad; second, that the world honors the church when it ought to hate; third, that it does as "it pleases" instead of trying to do "what Jesus would do;" and fourth, that it fights evil instead of trying to save the world by the indirect method of unconscious influence. However, the Church is broad—"whosoever will may come." We never knew one to be rejected. Second, the church is not admired by the world. Witness its caricature in the movies, the contempt for it in the attitude toward it today of the certain great corporations. It is despised by the whole pagan element of modern society as the author and finisher of the "blue laws." Third, the church has not "taken the bit in its teeth." It owns Christ as Master and no one can lead the church anywhere except by creating in it the conviction of Christ's will. Fourth, the church is militant, be it said to its glory and honor. If the "norm" of Christ is anything it is aggressive. Jesus was so aggressive toward the evil of his times that sinful men crucified him. Dr. Crane has been blinded by the flash of his own epigrams.

It is implied that the church has apostatized. This has been repeated in a veiled manner in so many different ways in the last few years that even the elect are likely to be deceived by it. Let us say frankly that the idea is a false one. The Church has not apostatized. Nor has it become ineffective or unfruitful. Think of the millions of dollars it gives annually for the blessing of mankind. Think of the millions of children it teaches every Lord's day. The Church keeps the fires burning on countless altars all through the earth and kindles guiding lights in myriads of pulpits. And no man can compute the services it renders the poor and needy, nor the majestic battles it has fought, is fighting for justice between man and man. Today the church is the only champion of the weak, the only friend of the downtrodden of all the races, the prophet that preaches a better world here and eternal life hereafter.

It is high time for Christians to disown the doubt and pessimism engendered by such questions as "Can the Church Survive the Changing Order?" "What Must the Church Do to Be Saved?" and others of a like nature. We are not disposed to pass harsh judgment upon any one and will endeavor to practice Christian charity toward such authors. We will say that their purpose is a rhetorical one—that they mean to awaken the minds of their readers to firmer Christian conviction. But there is no justification for treating Christian doctrine or Christian institutions as though they were tentative. They are unquestionably beyond question. They are established by "many infallible proofs." The case was proved when Jesus was born of the virgin Mary, when he wrought miracles, when he preached the Sermon on the Mount, when he rose from the dead, when he gave the Holy Spirit on the day of Pentecost. The Church has been tested by two millenniums of struggle—and victory. It is bad psychology to write a question mark over a proposition you wish to prove. And anyhow the real way to test Church or doctrine is not by logic but by life. Will they "work?" The Christian era is the answer.

* * *

A group of Southern churchwomen, prominent citizens of Georgia, the woman's section of the State Inter-Racial Committee, protest against lynching or mob violence.

They say:

"We find in our hearts no extenuation for crime, be it violation of womanhood, mob-violence, or the illegal taking of human life.

"We are convinced that if there is any one crime more dangerous than another, it is that crime which strikes at the root of and undermines constituted authority, breaks all laws and restraints of civilization, substitutes mob-

violence and masked irresponsibility for established justice, and deprives society of a sense of protection against barbarism.

"Therefore, we believe that no falser appeal can be made to southern manhood than that mob-violence is necessary for the protection of womanhood, or that the brutal practice of lynching and burning of human beings is an expression of chivalry. We believe that these methods are no protection to anything or anybody but that they jeopardize every right and every security that we possess."

Similar action has been taken by Alabama women.

* * *

Robert P. Wilder writes of the Student Volunteer Movement: In 1920 more Student Volunteers sailed to foreign fields under North American Missionary Societies than went out during any previous year in the history of the Movement. The exact number is 595, which is 25 per cent. more than the record of the preceding year and 50 per cent. more than the average for each of the last 10 years. They were appointed by 74 different missionary societies. The total number of Student Volunteers who have sailed from Canada and the United States since the Movement began is 8,742. Their distribution by fields is as follows:

Arabia	31	Mexico	212
Africa	942	Oceania	75
Central America....	63	Persia	82
China	2,709	Philippines	226
India, Burma,		Siam, Straits	167
Ceylon	1,703	South America	624
Japan, Korea	1,052	Western Asia	289
Latin and Greek		West Indies	242
Countries of		Other Countries ..	282
Europe	43		
			8,742

* * *

TEMPERANCE

Assessments involving penalties and special taxes of \$53,296,998 were made against illegal sellers of liquor during the last fiscal year. Also property valued at \$10,906,687 was confiscated. The total cost of enforcing prohibition as an offset to this was only \$6,650,000.

* * *

The Rules Committee of the House of Representatives is now considering whether Congress should investigate the Ku Klux Klan.

We think it should.

Not only that, but we think it ought to investigate all the secret societies.

For instance, we would like to know what became of the money collected by the Y. M. C. A. and the Knights of Columbus for welfare work during the war. Was any of this money left over unused?

If so, what is being done with it?

Is any of this money contributed by people of all churches being used to fight the Y. M. C. A. in Europe?

Is it true that any of it is being used to fight the Italian Methodist Church?

Have any American fraternal orders had anything to do with the atrocious effort to induce the Italian government to confiscate property of the Methodist Church in Rome and prevent its erection of a college there?

When the Methodist General Conference, Presbyterian and other Protestant organizations strongly expressed their disapproval of any interference by the United States government in the quarrel between the Catholic Irish and the Protestant Irish why did Congress in a formal resolution take the side of the Catholics? Was this due to the fact that the Catholic Church has a fraternal order while the Protestants have no similar order?

Just what are the influences back of the opposition to the effort at rehabilitation of our public schools?

If the Ku Klux Klan or any other fraternal order has been guilty of outrage or violence or if it is anti-negro, anti-Catholic, anti-Protestant, anti-Jew or anything else, let Congress bring all the facts to the light of day, expose falsehood, vindicate truth and stop the whispering.—World Digest of Reform News.

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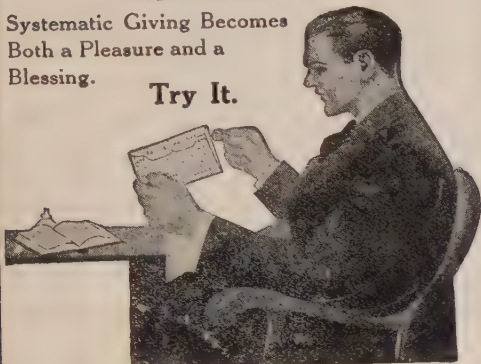
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There was an average decrease of 84 per cent. in chronic and acute alcoholism in the cities of New York, Chicago, Philadelphia, Boston, Detroit, Pittsburgh, Cleveland, St. Louis, San Francisco, Cincinnati, Baltimore, Washington, Milwaukee and New Orleans, comparing the four years previous to prohibition with the first prohibition year. This statement is based upon statistics of the health authorities of these cities. In New York, for instance, there was a decline from 687 deaths due to alcoholism in 1916, to 98 in 1920. There was also a decline of 48 per cent. based on the same comparison in deaths from liver cirrhosis.

The 57th Annual Report of the Washington Home, a retreat for persons addicted to the use of alcohol and drugs, located in Chicago, reports that the Madison Street home has had to be closed "from lack of patronage," and that the Irving Park home is facing a similar misfortune.

During the year 1920 the home treated 125 patients, 16 of whom were drug addicts. During the ten years from 1910 to 1919, the average number of patients treated each year was 921. The superintendent reports that very few of those received at the present time are "first timers" and that there is an increase in the ages of those admitted, and adds: "The figures bear eloquent testimony to the success of the 18th Amendment."—World Digest of Reform News.

Westmoreland County, Pennsylvania, had 105 men in its jail July 1, 1919, and one year later, after prohibition, had 45.

"HA-HA, HAR-HAR"

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Chas. C. Merrill, Secy. Congregational Conf., Burlington, Vt., has two vacant churches and each will pay \$1800 and house, one church. \$1500 and house, and one \$1300 and house. Congregational preachers in Ohio getting less than \$1200 can afford to move.—F. M. B.

The Women's Board of Religious Organizations has protested to St. Louis motion picture exhibitors against undignified presentations of ministers in the movies. There was quite a wide-spread protest in this connection some months ago and this protest seems to have had splendid results, as there has been an enormous improvement since that time. This improvement has been thoroughly appreciated by Christian people who patronize the motion picture houses.

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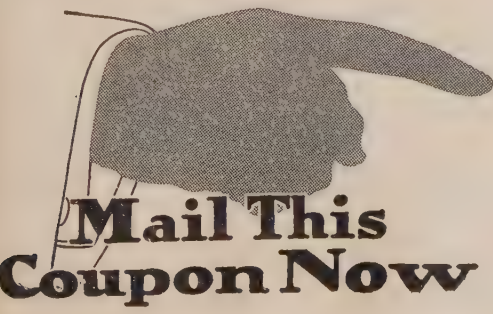
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Modernism and the Christian Faith, by John A. Faulkner, Prof. of Church History in the Drew Theological Seminary. 306 pp. The Methodist Book Concern, New York. Here is a book that ought to be welcomed by every thoughtful minister for its rational, lucid, and scholarly exposition of the faith commonly held by evangelical believers. It is of especial value to the man who is perplexed by Modernism. Dr. Faulkner deals with such subjects as authority, inspiration, miracles, the atonement, the trinity, the teaching of Paul and the nature, mission and message of Jesus, blinking no difficulties. The three chapters on Jesus are particularly weighty; no one can read them without believing more profoundly than ever in the divinity and deity of Jesus. This is a book for the man trained in modern scientific and philosophic thought and troubled as to validity of certain aspects of Christian teaching; it will help him to see that Christianity holds the truth which commends itself to reason and redeems the soul.

The New Light on Immortality, by John Herman Randall. 174 pp. Macmillan, New York. This book, with its clear and engaging style, gives an evaluation of the contribution of psychological research to the evidence for immortality and the nature of the future life. Maeterlinck, James, Lodge, and Hyslop are called to the witness stand and give their testimony. It is all very interesting. The closing chapters, giving the author's own reflections of the value of psychological research for the present day, are full of interest.

The Message of Sadhu Sundar Singh, Edited by Canon Streeter. 209 pp. Macmillan, New York. A notable exposition and interpretation of the teachings of the great Sadhu, whose message is powerfully influencing India for Christ. The story of the Sadhu is now well known in our country; this book goes deeply into his teaching,—his fascinating parables and analogies, his mysticism, his understanding of the Divine Word. Read this book; it will give you a fresh and beautiful experience of God.

How I Know God Answers Prayer, by Rosalind Goforth. 142 pp. Sunday School Times Co., Philadelphia. Mrs. Goforth has been long a missionary in China, and here relates many direct answers to prayer in her own experience, in difficult situations arising on the foreign field, and elsewhere, as well. Her personal testimony is of great interest and value; and strengthens our belief that while the finest results of prayer are wrought out in the soul through communion with God, yet the Christian has the right to expect, through prayer, guidance, protection, and help until his work is done.

The Young Man From Jerusalem, by William G. Ballantine. 75 pp. Houghton Mifflin Co., Boston. The young man from Jerusalem wanted to kill ten Jews, because "the Jews had killed God." Pondering over such a horribly false conception of Christianity, the author undertakes in this little book to state what he believes to be the four fundamental principles of the teachings of Jesus, namely, Inclusive Love, Humble Service, Freedom, and Common Sense. It is a discussion that will carry weight, especially with the thoughtful, because of its clarity, fine reasonableness, and spiritual insight.

In His Steps To-day, by Charles M. Sheldon. 192 pp. Revell, New York. There is a perennial interest in the question, "What Would Jesus Do?" in this and that situation; the enormous circulation of Dr. Sheldon's "In His Steps," first published twenty-five years ago is a good illustration. Now, in the form of dialogue, in which Jesus is the central speaker, Dr. Sheldon gives what he believes Jesus would do to-day in the coal fields, as a farmer, in politics, in the church, with the press, with the drama, with education, in the railroad world, in the home, and with international affairs. A big public will welcome this book and will be helped by it to do some straight thinking, even though, as is likely, its conclusions may not all be acceptable to all of them.

The Return of the Redeemer, by George P. Eckman. 275 pp. Abingdon Press, New York. The author's view of the Second Coming is neither pre-millennial nor post-millennial, but what he terms Messianic—that is to say, "He is coming to take over the kingdom which he established long ago in the earth, and to deliver it up a finished product to God and his Father." The book is marked by candor, reverence for the Word, and an earnest and scholarly search to discover its teachings on the Return of the Redeemer. It will pay you well to read it.

Followers of the Marked Trail, by Nannie Lee Frayser. 232 pp. The Abingdon Press, New York. A Religious Education Text-book, designed for the teen age, and for use in week-day schools. The author is a mistress of the art of story telling. She gives here thirty-one stories of great trail-makers described in the Bible, using for the most part O. T. material, but including also Jesus and Paul. Each chapter has a list of study topics.

The Victorious Banner, by Alexander R. Gordon. D. Litt. 176 pp. Doran, New York. Forty-two Bible stories, from Exodus to Joshua, retold for young people, by a learned professor who has also the gift of writing for young folks. Rare combination! Historic imagination, literary charm, wide knowledge of books and life, and skill in story-telling, combine to make this a delightful volume.

Dramatized Bible Stories for Young People, by Mary M. Russell. 92 pp. Doran, New York. Twelve dramatized Bible stories that have been tested by successful presentation to different audiences. This form of teaching the Bible appeals to young and old, and its use is growing. Young people delight in dramatizing Bible stories; and deeper impressions are made by the appeal to the universal dramatic instinct and to the eye as well as to the ear.

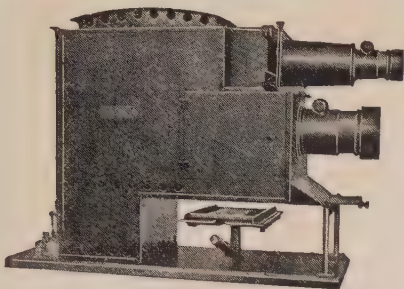
Boy-Talks, by Philip E. Howard. 216 pp. The Sunday School Times Co., Philadelphia. Over sixty real talks from a real man to real boys, which means that these simple, straightforward, and interesting talks strike the note of reality every time! The author knows the problems and experiences of boys, and uses illustrations from actual life. Boys will like this book, and fathers too; it will make for happy and wholesome living.

The Father and His Boy, by T. W. Galloway. 99 pp. Association Press, New York. The author is a well-known writer upon the subject of sex, and is equipped both by scientific training and high character for discussing the subject in a sane and wholesome manner. This book urges fathers to give their boys not merely the physical facts and purposes of the sex-instinct, but, by showing their relationship to the cultivation of manliness, reverence for womanhood and the home, and for securing the happiness and well-being of the home he himself hopes some day to establish, to train the boys to become masters of themselves. Teaching of this sort promotes individual and social well-being. One of the best books of its kind.

School, Church and Home Games, by George O. Draper. 148 pp. Association Press, New York. A needed and most useful manual of indoor and outdoor games, "ice-breakers" for socials, "stunts," trick games, etc.—over three hundred altogether. They are practical for rural or city communities; and where equipment is needed to use them, it is of the simplest sort.

Good Times for Girls, by Mary E. Moxcey. 96 pp. The Methodist Book Concern, New York. A splendid manual for leaders of girl groups. It is brimful of social plans that have stood the test of fun, good taste, and good fellowship. Use this little manual; it will suggest many different sort of "good times for girls," and of course, incidentally, for the boys they invite.

The Gospel and the Plow, by Sam Higginbottom. 146 pp. Macmillan, New York. The author went to India under the Presbyterian Board, to do the ordinary type of missionary work, but soon found that India needed the



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Job's Messianic Hope, by Prof. John H. Raven, department of Old Testament exegesis, New Brunswick Seminary.

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The Church and World Peace, by Richard J. Cooke, Bishop of the M. E. church. 178 pp. The Abingdon Press, New York. An illuminating discussion of the Church and the Gospel of Christ in relation to the League of Nations and World Peace; and a powerful and moving appeal to Christians everywhere "to create in every nation a real sense of the brotherhood of humanity, a desire for peace, a hunger for right understanding, for love and mercy that will prevent war and mutual misunderstandings."

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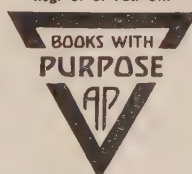
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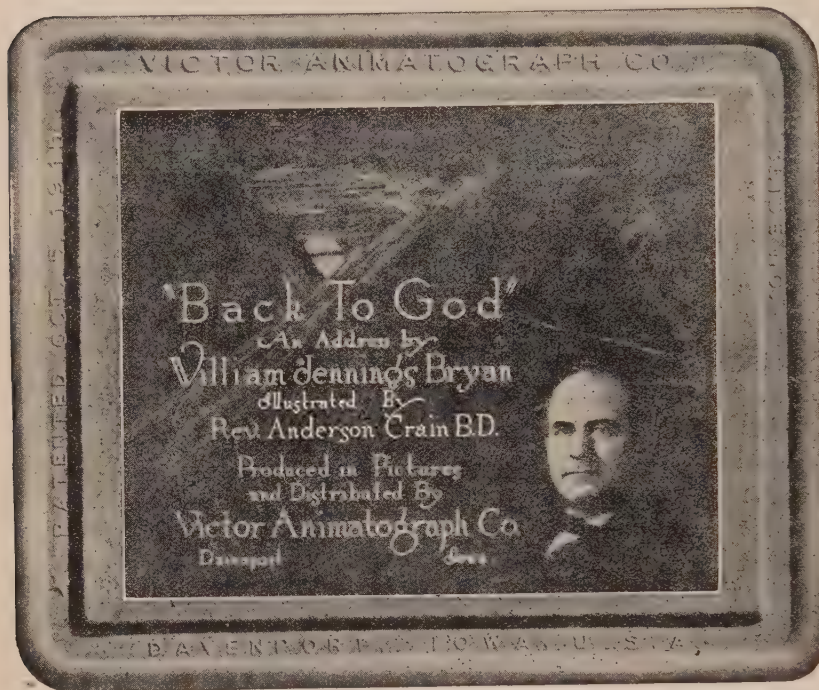
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members of which demand air to breathe, unpolluted with the second breath of tobacco smokers. Poisoning the air is unconstitutional, and is condemned in civilized warfare.

The editor of Tobacco Leaf cautions smokers to avoid offending or raising criticism of non-smokers. He says that the thirty million men in the United States, who use tobacco, must remember that 75 per cent of the population do not use it, adding: "Do you not agree with me, therefore, that about the biggest thing we can do to safeguard the interests of the industry is to do everything possible to cultivate the good will, rather than the opposition of that vast majority of non-smokers?" W. H. Brown in The Wesleyan Methodist comments:

He advocates obedience to all restrictions against smoking, whether legal, or by placard, or dictated by common sense, refraining from smoking in crowds of people, whether indoors or out, if smoking is annoying some one near, and to be careful to extinguish all stubs in order to avoid the vast fire losses by smokers.

But the wise words of Mr. Werner will not be heeded. The very next issue of Tobacco Leaf following the one in which his words of caution were published contained an article telling how smokers were openly defying the anti-cigarette law in Utah. And it is the same everywhere. The average smoker resents restrictions of any kind. The Canadian Cigar and Tobacco Journal says: "The 'No Smoking' sign in public places is an exhibition of intolerance and narrow-mindedness."

Before the passage of the anti-tobacco law in Utah a prominent club man in Salt Lake City was quoted in a daily paper as follows: "I go to no place where I can't smoke, and refuse to visit any one's house where I am not permitted to smoke." It is this spirit of defiance that will bring about the overthrow of the whole tobacco business.

We add to Mr. Brown's comments this suggestion to non-smokers:

We can quietly express our objection to smoking in hotel dining rooms when we are guests. Smoking is not permitted in the dining rooms of leading hotels of the White Mountains. The daughter of a multi-millionaire packed a dozen or more trunks of her cigarette-scented duds and left in high dudgeon because the proprietor of the largest hotel informed her that they did not care for the patronage of cigarette-smoking women.

Tobacco Handicaps Success in Business

As a result of a series of experiments by Dr. A. D. Bush, it has been ascertained that tobacco smoking causes a decrease of 10.5 per cent in mental efficiency. There was a series of 120 tests on 15 men in several different psychic fields. The men who volunteered for the tests were all medical students ranging in age from twenty-one to thirty-two years, of varying previous experience, from the farm laborer to the life-long student. The subjects were attendants at the University of Vermont, where Dr. Bush is an instructor in physiology.

Efficiency Magazine, May, 1914.

How Employers Feel Toward Cigarette Smokers

Boys who smoke cigarettes we do not care to keep in our employ. In the future we will not hire anyone whom we know to be addicted to this habit.—Cadillac Motor Car Co., Detroit, Mich.

Among those whom we do not employ or place upon our eligible list are boys who are habitual cigarette smokers.—Wm. R. Heath, Vice President of Larkin Co., Buffalo, N. Y.

Other things being equal, we will always give preference for employment to boys and young men who do not smoke cigarettes.—General Manager Lauver, Burroughs Adding Machine Co., Detroit, Mich.

Final Results of Cigarette Smoke Worse Than German Gases

Cigarette smoke will be responsible for lasting injury to more of our men and for a larger number of deaths than the poisonous gases of the Germans, and I claim that the permanent effects of cigarette poison are even worse than the after effects of the poison gases of the Germans, because while the German gases affect the body they do not, like the cigarette, impair the mind.—Hudson Maxim.

Ills and Ailments Caused by Tobacco

The best authorities agree that the following diseases are caused by the use of tobacco: Asthma, bronchitis, blood pressure, cancer, color blindness, catarrh, epilepsy, indigestion, impotence, rheumatism, smoker's cough, shortness of breath, tobacco heart, tuberculosis, and numberless ill effects that grow out of these, and that tobacco has no therapeutic value nor does it serve in any sense to ward off disease.

The Younger You Begin to Borrow the Higher the Rate of Interest

The man or boy who uses tobacco incurs an obligation that must be settled in the future. He borrows at the bank of health against future payment, and the younger he begins its use the greater the obligation, the higher the rate of interest, and the sooner the obligation matures. If you begin at twelve years of age you will likely be obliged to begin to pay in the early thirties or sooner; if you begin at twenty you will probably begin payment in the early forties or sooner. It is like borrowing money at your bank—comfortable to have the money at the time but difficult to meet the note when it comes due. Oftentimes borrowing at the bank is justifiable because you can use the money profitably. In the case of tobacco, however, it is wholly different. You always create an obligation, and waste health and strength and property.

If the average man who nonchalantly smokes his cigarette or his cigar at twenty-three could foresee the price he will probably pay at forty-three or fifty-three, if he lives that long, he would throw away the cigarette or the cigar and no amount of persuasion could induce him to resume it.

Cancer, Impotence and Insanity Penalties of Smoking

The arch enemy of middle age and beyond is cancer—one woman in eleven and one man in thirteen die with cancer, of which chronic irritation is the great underlying cause. Cancer

of the lips and tongue is on the increase as the habit of smkoing is on the increase in both sexes.—William J. Mayo, M. D., The North American Review, Feb., 1920.

Excessive tobacco smoking certainly seems to affect potency adversely in many cases.—Arthur Cooper, Consulting Surgeon to the Westminster Dispensary, formerly House Surgeon to the Male Lock Hospital, London.

I know of no single vice which does so much harm as smoking. It is a snare and a delusion. It soothes the excited nervous system at the time, to render it more irritable and feeble ultimately. I know of no other cause or agent that so much tends to bring on functional diseases and through this, in the end, to lead to organic disease of the brain.—Dr. Solly, Surgeon of St. Thomas Hospital, England.

Cigarettes and Baseball

I am convinced that our failure to come up to expectations this season has been largely due to the fact that some of the players on whom I depended were cigarette fiends. There will be no more of it. Any player who insists on smoking cigarettes is through so far as the Nationals are concerned, and that goes so long as I am manager of the team. No man who has athletics for a living can use them.—Clark Griffiths, Manager of the Washington Nationals.

Too much cannot be said against the evils of cigarette smoking. It stupefies the brain, saps vitality, and undermines one's health, and lessens the moral fiber of the man. No boy who hopes to be successful in any line can afford to contract a habit that is so detrimental to his physical and moral development.—Ty Cobb.

Tobacco Stunts

A record of users of tobacco has been kept at Yale for the past eight years, for the main purpose of determining the number of men who began the habit while in college. If their growth be expressed in the form of percentage, it will be seen that in weight the non-users increased 10.4 per cent more than the regular users and 6.6 per cent more than occasional users. In growth in height, the non-user has an advantage over the regular user of 22 per cent, while in capacity of lungs the growth is in favor of the non-user by 77.5 per cent when compared with the regular users, and 49.5 per cent when compared with the irregular users. Tobacco is the bane of the school, and more boys break down in health and are sent home from its influence than from any other. There has not been a single smoker graduated at the head of his class.—Dr. Jay W. Seaver, College Physician and Director of Ahtletics, Yale University.

Cost in Money

Aside from the fact that the best medical authorities tell us thousands of cases of heart trouble, throat trouble, hardening of arteries, color blindness, impaired eyesight, nerve affections and even a certain from of insanity can be unmistakably traced to nicotine poisoning, consider the price you pay in hard earned money.

Do you realize that the average man who smokes spends more for cigars or cigarettes

than it costs to buy bread for his entire family; that many men actually pay out as much for cigars and tobacco as they do for clothing and that almost any tobacco user could start a very snug little bank account with the money he spends in a year for his smoking or chewing?

How much has tobacco cost you since you began to use it? How much is it costing you every year? You know about how much you spend for it each day, the chart below will show you how much you spend in longer periods:

Look at it! Figure it out. The result will surprise you:

.05	Amounts to	
.10	" "	
.15	" "	
.20	" "	
.25	" "	
.30	" "	
.50	" "	
1.00	" "	

	One Year	Two Years	Five Years	Ten Years	Twenty Years
.....	\$ 18.25	\$ 36.50	\$ 91.25	\$ 182.50	\$ 365.00
.....	36.50	73.00	182.50	365.00	730.00
.....	54.75	109.50	273.75	547.50	1095.00
.....	73.00	146.00	365.00	730.00	1460.00
.....	91.25	182.50	456.25	912.50	1825.00
.....	109.50	219.00	547.50	1025.00	2190.00
.....	182.50	365.00	912.50	1825.00	3650.00
.....	365.00	730.00	1825.00	3650.00	7300.00

With compound interest, these last figures double.

How would you like to have today the money you've spent in this way during the time you have used tobacco? The man who does not use it is just that much richer than you.

My father, when about 40 years old, deter- or two, he was miserable and disagreeable and or two, he was miserable and disagreeable and the third day, he was sick in bed. The doctor was called and diagnosed the case as the result of too much smoking. Father fairly exploded and said he had not smoked for four days. The doctor ordered him to commence again, for he said that his heart could not stand the strain of being without its daily sedative, or poison.

The physical results of stopping smoking by those who smoke to excess may be overcome by a treatment that is based upon the same medical and scientific basis of the well-known treatment that was successfully used by thousands of men in throwing off the liquor habit. But this nicotine cure can be taken at home without interfering with business. Large numbers of men were induced to take the liquor cure by ministers, who were familiar with the distress caused in the families of the victims. The Nicotol treatment is as efficient and will prove as great a blessing in the life of the one, who is saved from it, as was the drink cure. Ministers, who care to co-operate in introducing or testing this treatment, can get full particulars from the H. J. Brown Medicine Company, Cleveland, Ohio. This is a crusade, not an advertisement.



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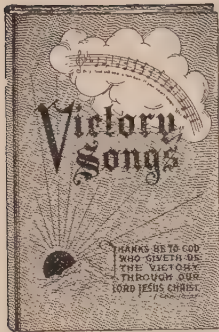
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It seems to me that the heading is very apt. The editor must have known that many churches are standing on their heads financially, instead of on their feet. The church I have in mind was upside down in money matters. I found the worst mess for a church of over 500 members that it was possible to conceive. They had been working the women to death by bazaars, dinners, socials, odds and ends, etc. Their total budget, in spite of the "scrappings of the road" style of finance, was only \$2500.00 per year, for over 500 members. And I found they had that year borrowed \$350.00 at the bank to meet the needs. What a mess!

The first thing I did was to tell the people frankly that as long as I was pastor all money making schemes would have to go. Not a penny was to be raised except through the envelopes. That was a shock. Some said to me: "You are cutting off \$800.00 a year, for the ladies have at times raised that much." But we went ahead. Then we set the budget at \$4000.00, an increase the first year of \$1500.00. I followed this up by a Tithing campaign, both in the pulpit and out of it. I discovered that several of our richest men were only giving about \$25 per year to the church, while some of the clerks, stenographers and so on were giving many times that, now they were tithing. So I did a bold thing. One Sunday morning I preached earnestly on what God will require of us according to our ability, and after the service I asked that certain men in the congregation, (naming the poor givers and several good ones to help put the plan over) meet me in the vestry for a few moments. I began by stating the progress financially, and then called their attention to the fact that an old building fund debt was still hanging over the church. I suggested putting that into our regular budget, making a total of \$6500.00. The amount staggered them, but as several were trustees and had been burdened with the matter of that fund for years, it was finally agreed to do as I suggested. Then came the matter of how to raise the money. That was what I had been working for. Some suggested various ways and means, but I refused, because they were planning ways for the "Congregation" to pay the debt. That is so impersonal that anyone can slip out and leave the real givers to pay that too. Then they asked me what my plan was, and I opened up. I told them that the poorer ones in the church had been doing all the paying for several years, and that it was time to make a change. I told them there was no way out but for each one in that room to pledge themselves to pay into the church treasury not less than \$250.00 for the year. That took their breath away, but I kept at it until they all agreed, although they could see that it was the only logical thing to do. But they did it with good grace, in fact one paid his within a month, and then made life miserable for those who had not done so. He became a terrific booster. And it was the first time he had paid more than \$25.00. That put us out in the clear, and the debt was paid

off easily, and the money for running expenses came in better than ever.—Contributed by Rev. W. M. Hayler, Oswego, Labette County, Kansas.

OUR MISTAKE—THANK YOU.

Olanta, S. C., Sept. 28, 1921.

Dear Expositor:—

In your October issue, page 58, under heading, "His Life's Labor Continues," you refer to Dr. C. I. Scofield as a Congregational minister. He was pastor of the Moody Church, Northfield, Mass., for some years from 1895, going there from the First Presbyterian Church, Dallas, Tex. At the time of his death he was, and had been for many years, a member of Paris Presbyterian, Synod of Texas, in the Southern Presbyterian church.

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THE COMMUNITY CHURCH SOLVING PROBLEMS IN AMERICAN CHURCH LIFE

A little more than a year and a half ago Rev. W. H. Hopkins came to the Manitou Congregational Church. He was drawn to the field because of the opportunity to develop a community church through which there might be presented to a large section of the country community church ideals. When he was a young theologian he became pastor of a church in a Nebraska County-seat town. In a community of less than 2500 there were 11 churches. He found his hands tied. There was no opportunity for a community work. Each of the churches was a struggling enterprise barely able to keep itself alive. Each church was like an engine of the R. R. track with just enough steam to turn its own wheels; but no reserve power to move a load. Hitching a car to the engine meant a full stop. He went to Denver in 1901. Here he found the same condition. Within a radius of a half mile from the church of which he was pastor there were 16 struggling churches no one of which had strength to accomplish any large work. After struggling for 10 years in this enterprise he was called to the Home Missionary superintendency in Colorado, and then later in the Southeast with headquarters in Atlanta, Ga. Here again he saw from 2 or 3 to a dozen struggling, dying enterprises in little communities.

In Manitou he found a poor church which had not received fifty members in five years, but has now received 181 in about a year and a half. A discredited and despised enterprise has come to take the leading place in community life and is, through the thousands of tourist people in the audience, carrying the community church ideals all over this western country.

The Interchurch World Survey shows that in Weld county, the richest in Colorado, there are 87 churches which in 1919 received \$14,000 of Home Missionary money and reported a net loss of 14 members. There are 16,000 children in the public schools in this county and only 3,000 in the 87 Sunday Schools. There are whole counties in Colorado where there is no minister and the hundreds of little communities in which there is no Christian work of any kind. The \$14,000 of Home mission money goes to maintain denominationalism rather than to preach the gospel in neglected places. Colorado Springs, the richest town of its size in America, every year receives thousands of dollars of Home Missionary money. Why should good, self respecting American communities be pauperized religiously? Since the war over 600 community churches have been established. As a general rule these churches are more successful than are the churches along old lines. The community church gives liberty and freedom and does not ask all men to think alike. All who love the same Christ are brought together. Each one gives to the other individual freedom, the right to think for himself.

The Community church makes the growth and the good of the community its base rather than the growth and the good of the denomination. However much the editors of church papers and the Secretaries and Superintendents of Home Missionary Societies may emphasize denominationalism the average laymen believes in the community church and its ideals.

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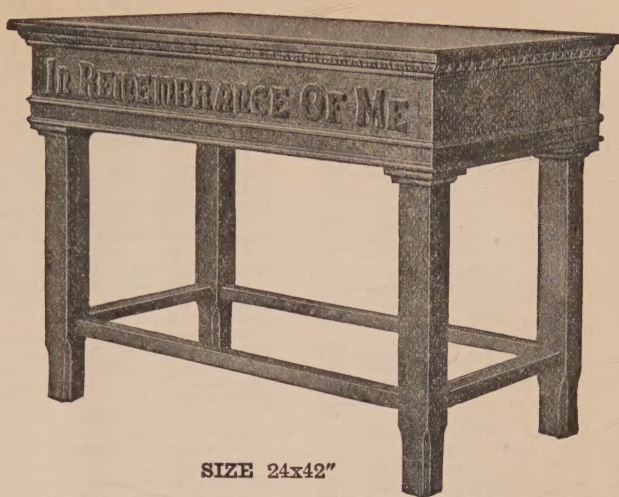
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ADVERTISERS' INDEX—DECEMBER EXPOSITOR

Architects

Ernest Brostrom	367
Courtland L. Butler.....	390
Honeywell & Parker.....	390
Harry W. Jones.....	390
Max Charles Price.....	390
Morrison H. Vail.....	390

Church Supplies

ACME PARTITION CO.....	387
American Seating Co.....	390
Austin Organ Co.....	391
Autopticon Co.....	274
Bausch & Lomb Optical Co.....	383
Bilhorn Bros.....	391-392
Geo. W. Bond Slide Co.....	392
Henry Bonnard Bronze Co.....	391
Cincinnati Bell Foundry Co.....	390
W. L. CLARK CO.....	259
Davenport-Taylor Mfg. Co.....	270
J. C. DEAGAN, Inc.....	395
De Long-Svoboda Co.....	274
De Moulin Bros Co.....	265-267
DEVEREAUX VIEW CO.....	270
THE DE VRY CORP.....	382
WM. H. DIETZ.....	266-381
Duplex Envelope Co.....	274
DURKIN-REEVES & CO.....	372
Edwards Folding Box Co.....	392
Flanagan & Biedenweg.....	349
GLOBE FURNITURE CO.....	272-392
GOODENOUGH & WOG-LOM CO.....	262-272-396
Gospel Trumpet Co.....	270
Hinners Organ Co.....	390
The Hooker Studios.....	274
Individual Communion Service	391
Keystone View Co., Inc.....	271
Jacoby Art Glass Co.....	390
Liberty Bronze Works.....	376
McIntosh Stereopticon Co.....	265
McShane Bell Foundry Co.....	391
Manitowoc Church Furniture Co.....	391
Mayes Printing Co.....	267-363
New Era Films Co.....	271
PRECISION MACHINE CO.....	268
PRESBYTERIAN BOARD OF PUBLICATION	264

ROTSPEED CO.....	365
Sanitary Communion Outfit Co.....	385
E. H. Stafford Mfg. Co.....	391
THOMAS COMMUNION SERVICE	391
Underwood & Underwood.....	392
Victor Animatograph Co.....	370
A. L. White Mfg. Co.....	390
Jno. Williams, Inc.....	391
The J. G. Wilson Corp.....	391
H. E. Winters Specialty Co.....	376-384-392
Miscellaneous	
Classified Advertisers	387-388-389
Bible Institute Colportage Association	349
C. E. Brooks.....	370
The Brotherhood Service.....	262
Chalfonte-Haddon Hall.....	380
Edited Pictures System.....	349
ENGLISH WOOLEN MILLS CO.....	260
Holt Concern.....	392
C. J. Lundstrom Mfg. Co.....	392
THE MINISTERS CASUALTY UNION	355
The Press Co.....	363
John Price.....	270
Safety Projector & Film Co.....	271
C. A. Schmitt.....	392
Songalogue Co.....	392
A. T. Thompson Co.....	367
U. S. Leasher Goods.....	386
A. E. Wendt.....	387
Wilson Index Co.....	382

Publishers

Abingdon Press.....	262, 271, 367, 386, 387
American Sunday School Union	272
D. Appleton & Co.....	269
ASSOCIATION PRESS.....	369
F. M. BARTON, PUB.....	370-386
BIBLICAL REVIEW.....	368
W. P. Blessing.....	361-378
Merce E. Boyer.....	389
THE CHRISTIAN CENTURY.....	375
The Church School Press.....	376
George H. Doran Co.....	373
Educational Film Magazine.....	370

Glad Tidings Pub. Co.....	270
St. John Halstead.....	392
Hope Pub. Co.....	367
The Judson Press.....	268, 363
J. H. KUHLMAN, PUB.....	265
J. B. Lippincott Co.....	376
MACMILLAN CO.....	269
Marshall-Jones Co.....	363
MEIGS PUBLISHING CO.....	263
MESSINGER PUB. CO.....	345
THOS. NELSON & SON.....	383
Geo. W. Noble, Publisher.....	267
OXFORD UNIVERSITY PRESS	347
Pathfinder Pub. Co.....	370
Pilgrim Press, Boston.....	262
Pilgrim Press, Chicago.....	359
FLEMING H. REVELL CO.....	258
The Rodeheaver Co.....	314
S. S. Scranton Co.....	379
Wm. E. Seibert, Publ.....	367
SUNDAY SCHOOL TIMES CO.....	363
George Swann.....	270
Tabernacle Publishing Co.....	382
University of Chicago Press.....	357
Woolverton Printing Co.....	312
JOHN C. WINSTON CO.....	267
Schools	
Bible Students' League.....	265
The Biblical Seminary.....	271
Central University.....	262
Lanier University.....	262
NORTH AMERICAN INST.....	270
Potomac University.....	262
MOODY BIBLE INSTITUTE.....	377
Typewriters	
Fox Typewriter Co.....	268
HAMMOND TYPEWRITER	380
OLIVER TYPEWRITER CO.....	261
SMITH TYPEWRITER SALES CO.....	370
Pittsburgh Typewriter & Supply Co.....	376
TYPEWRITER EMPORIUM.....	283
REMNINGTON TYPE-WRITER CO.....	351
Sears-Roebuck & Co.....	270
Standard Typewriter Service.....	262
Young Typewriter Co.....	314

GENERAL INDEX—DECEMBER

Addresses, helpful course of.....	311
America, who owns.....	350
Anointing at Bethany, the —Murray	336
Apology to United Brethren Church	299
Best of Recent Sermons.....	329
Bible in a year, through.....	353
Bible into a "ouija board," turning	356
Bible readings for 1922.....	353
Bible reading in the family.....	358
Bible story for every day.....	353
Bonds without money.....	309
Book Shelf—Swanson	366
Book Shelf—King	368
Call to St. Paul's Church —Rogers	281
Candle light service—Stidger ..	291
Christ comes in his message— Taylor	335
Christmas	321
Christmas, a perfect—Heicher ..	329
Christmas carols, sing.....	303
Christmas message—Marquis ..	286
Christmas program	303, 304
Christmas reading	303
Christmas spirit, what is!.....	301
Christmas suggestions	301
Christmas Sunday night, plan for	302
Christmas tree, the first— Barratt	338
Church calendar, value of.....	311
Church examines itself.....	307
Church from debt, clearing a ..	374
Church hymnal, dignify.....	305

Church life, great days in.....	308
Church management, referen- dum in—Leach	290
Church, success of a German.....	310
Cigarette smoking and effi- ciency	371
Community house, building a ..	308
Daily Bread	353
Don'ts for motion picture users	312
Eternal life, knowing that ye have—McConnell	333
Evangelize your message, how to—Biederwolf	283
Family, for the.....	360
Great Texts and their Treatment	327
Helpers, tribe of the.....	360
Homiletic Department	329
Homiletic Year	321
Illustrations from recent literature—Swanson	316
Illustrative Department	313
Mail order congregation— Mitchell	295
Methods Department	301
Methods, three good.....	311
Metropolitan Church and its problems—Russell	292
Mid-week service	354
Minister's assistant	304
Minister's initiative	306
Missions, push foreign.....	310
Missionary Aviator	354
Perish, will we elect to.....	344
Personal liberty club, join.....	371
Peter's shadow—Bulgin	337

Prayer, a—Stevenson	294
Prayer Meeting Department.....	342
Preachers' salaries and rail- road wages	341
Preachers' scrap book.....	317
Prodigal son, three months with	306
Religious Review of Reviews ..	350
Revivals, do's and don'ts for country—Poole	285
Robbers, capturing three— McKay	339
Room to another, from one.....	340
Sermons on the Bible.....	309
Services, try these illustrated ..	309
Shepherd's field, I walked in the—Finley	296
Sherwood Eddy	354
Signs of His coming, what are —Gordon	330
Soldiers, what appeals to.....	344
Spiritual appeal	307
Temperance	362
Texts illumined: Exodus.....	313
Thurston, the magician— Gregg	279
"Twenty-five-year club" or- ganize	308
Two-feature services—Stidger ..	291
Waiting, a Christmas message —Marquis	286
White gift service.....	302, 303
Woman's club, greatest.....	308
World Situation, Challenge of the—Eddy	275
Worshipper, are you a? —Adams	293

ILLUSTRATION INDEX—DECEMBER

Action, not talk!.....	147-316
Americans, who are!.....	162-318
Babe of Bethlehem.....	190-323
Barriers of life.....	165-319
Bethlehem's babe and you ..	202-326
Bible reader strikes oil.....	134b-313
Birth of a baby boy.....	178-322
"Borrowing"	139-314
"Child of the maid".....	183-323
Christ child, coming of.....	189-324
Christ into Christmas, put ..	192-325
Christ, make room for.....	191-324
Christ saves	179-322
Christ, the Christmas.....	199-325
Christ, the universal.....	195-325
Christmas Christ, prom- ised	196-325
Christmas comes, when.....	180-323
Christmas gift, your.....	182-323
Christmas good news.....	201-325
Christmas in other lands ..	181-323
Christmas, message of.....	200-325
Christmas service, first.....	175-321

Christmas spirit	193-325
Christmas story	188-324
Christmas texts	173-321
Christmas wish	198-326
Communion as covenanters	160-318
Creation of a child.....	204-326
Cure for grumbling.....	158-318
Day of Prince of Peace.....	176-322
Decalogue was from God, knew	142-315
Decision	145-316
Died without being thanked	156-318
Egyptian plagues	136-313
Energy, utilizing waste.....	146-316
Fourth stanza, shall we sing!	177-322
Gates and doors.....	184-323
God, Trusting and Thanking	154-317
Having and getting.....	194-325
Heaven, the opened.....	203-326
Holy day	143-315

Honey	134c-313
"I accept"	161-318
"Indian giving," better.....	186-324
Lion sermon	153-317
Look, the wistful.....	205-326
Memory of blessings.....	157-318
Passover on Ellis Island.....	140-314
Peace and wills of men.....	197-325
Personal influence	150-317
Pharaoh the oppressor.....	134a-313
Plague, modern repetition ..	137-314
Plague of frogs	138-314
Providence	166-320
Public spirit	159-318
Sabbath, keeping the.....	163-319
Serpents and magicians.....	135-313
Spirit not of Christ.....	144-316
"Thank you" helps.....	155-317
Votes not equal.....	164-319
Way out	185-323
"When they saw the star"	187-324
Wind and waters.....	141-314
Word and the flesh.....	174-321

ILLUSTRATION INDEX—DECEMBER

Ex. 1:8-10	134a-313
Ex. 2:3	134b-313
Ex. 3:8	134c-313
Ex. 4:4	135-313
Ex. 7:12	136-313
Ex. 7:21	137-314
Ex. 8:6	138-314
Ex. 11:2	139-314
Ex. 12:14	140-314
Ex. 14:21	141-314
Ex. 20:1-17	142-315
Ex. 20:8	143-315

Judges 6:14	146-316
Psa. 40:1-3	328
Psa. 45:8	165-319
Prov. 1:10	327
Daniel 5:23	339
Matt. 1:21	185-323
Matt. 2:10-12	329
Matt. 26:8	146-316
Matt. 26:13	165-319
Matt. 28:19	150-317
Mark 14:3-9	335
Luke 2:7	328
Luke 2:8-17	175-321

Luke 9:55	144-316
Luke 10:16 R. V.....	335
John 6:12	146-316
John 15:1-16	329
Acts 5:15	337
Acts 22:10	145-316
Rom. 1:8	165-319
2 Cor. 1:20	327
Phil. 4:18	165-319
1 Tim. 3:16	174-321
Heb. 9:27	339
James 1:22	147-316
1 John 5:1	333